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ABSTRACT

This text examines India's rich and long history, then uses this perspective to focus on present day problems and aspirations. It forces students to reevaluate their stereotyped images of India by presenting a nation that has striven to recover from a past of colonial domination, is presently faced with regional ethnic discord and disparity, and yet is looking to a future in which, as the world's largest democracy, its three quarters of a billion inhabitants will be able to live in harmony with each other and their environment. This text examines the challenges ahead of India as a nation by looking at contemporary issues such as deforestation, the role of women in development, agricultural and economic sustainability, street dwellers, and the tensions created when ancient cultures are confronted with the values of a modern changing society. The text is divided into units that can be duplicated and handed out to the class, used for teacher reference, or made into transparencies and shown on an overhead projector. The text is divided into 13 units: land and climate, history, government, people, religion, rural life, agriculture, industry, cities, housing, food, health, and education. The activities segment of the text corresponds directly to the textual material. Each section has five general types of activities: (1) point of view; (2) hands on; (3) let's discuss; (4) media report; and (5) let's find out. Teachers can choose from the variety of suggestions or adopt the ideas to their own needs and methods. (DK)

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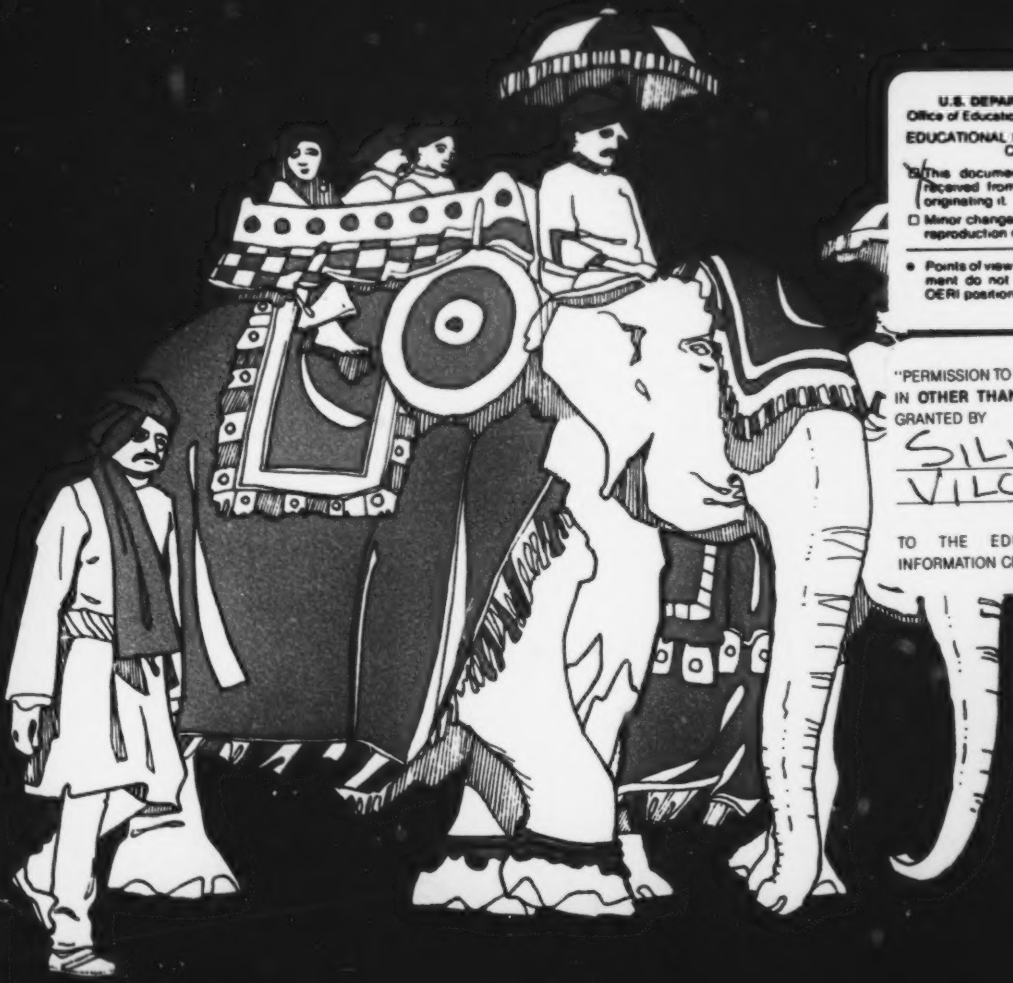

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India

By Leslie Semaan

Illustrated by
ROSS POMEROY

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India

By Leslie Semaan

Illustrated by
ROSS POMEROY

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TEACHER OVERVIEW

The text *India* examines this country's rich and long history then uses this perspective to focus on present day problems and aspirations. It forces students to re-evaluate their stereotyped images of India. It does this by presenting a nation that has strove to recover from a past of colonial domination, is presently faced with regional ethnic discord and disparity and yet is looking to a future in which, as the world's largest democracy, its three-quarters of a billion inhabitants, will be able to live in harmony with each other and their environment.

As a "developing" nation the tasks facing the newly elected government are enormous. This text examines the challenges ahead by looking at contemporary issues such as deforestation, the role of women in development, agricultural and economic sustainability, street dwellers and the tensions created when ancient cultures are confronted with the values of a modern changing society.

The text is divided into units such as The Land and Climate, History, Rural Life and Industry. These units can be duplicated and handed out to the class, used for teacher reference, or made into transparencies and shown on an overhead projector. Since the text covers a wide variety of topics, teachers can choose the subject areas on which they would like to focus.

The Activities segment of the text corresponds directly to the textual material. Each section has five general types of activities: Point of View, Hands On, Let's Discuss, Media Report and Let's Find Out. Teachers can choose from the variety of suggestions or they can adapt the ideas to their own needs and methods.

VIDEA also has available a slide–tape or VHS video on India to accompany this text.

INDIA FACTS

SIZE: 3,287,781 square kilometres
India is the world's 7th largest country. It is slightly smaller than Ontario and Quebec together.

LOCATION: India stretches from the Himalaya Mountains where it boarders Pakistan, China, Nepal and Bhutan. Bangladesh and Burma are located on its eastern plains.

LATITUDE: 8 4' to 37 6' North

LONGITUDE: 68 7' to 97 25' east

POPULATION: 810 million (State of the World's Children 1990, Asia Yearbook)

CAPITAL CITY: New Delhi

POPULATION OF LARGEST CITIES (1986):
Calcutta - 9,194,018
Bombay - 8,243,405
Delhi - 5,729,283
Madras - 4,289,347

GOVERNMENT: Democratic socialism
Parliament consist of two houses:
The Rajya Sabha (council of states - 244 members)
The Lok Sabha (house of the people - 544 members)
India became independent from Britain in 1947 and became a republic in 1950. It is a member of the British Commonwealth. There are 25 states and 6 union territories.

HEAD OF STATE: Vishwanath Pratap Singh was sworn in as Prime Minister in December 1989.

NATIONAL FLAG: Saffron, white and green horizontal bands with a blue spoked wheel in the centre. Saffron symbolizes courage and sacrifice; white, peace and truth; green, faith and chivalry; the spoked wheel, India's ancient culture.

CURRENCY: The Rupee.
1990: 15 Rupees - $1.00 Canadian

GNP PER CAPITA: $300 US (Canada $13,160 US)
The top 20 percent own one-half of the country's wealth.

LANGUAGES: Hindi is spoken by 50 percent of the population. There are 15 official national languages and 225 main languages. English is the only language that is country-wide.

RELIGION:
Hindu 84%
Moslem 11%
Christian 2.5%
Sikh 2%
Jain 1%
Buddhist 1%

ETHNIC GROUPS:
Indo-Aryan - 72%
Dravidian - 25%
Australoid - 3%

HEALTH: Life expectancy at birth is 58 years (Canada 77 years)

LITERACY RATE: 43 percent (Canada 96 percent)
Government provides free primary education.

ECONOMY: Major exports are precious and semi-precious stones, petroleum, clothing, iron ore and fresh fish.

MAJOR CROPS: Rice, sorghum, millet, maize and wheat.

LAND AND CLIMATE

From dusty desert to tropical forest, India is a vast land of immense contrast, tied to the seasonal rhythm of the monsoon ... It is the home of one of the world's great civilizations—a huge country—the seventh largest in the world.

- ***Why would planting trees help prevent disaster in the Ganges Plain?***
- ***Why do people wait expectantly for the monsoon each year?***

The Indian Subcontinent —Crowned By Mountains And Flanked By The Sea

If you want to locate India on a map of the world, you might first look for the eastern hemisphere. Just above the equator you will see a large triangle of land that juts out from continental Asia into the Indian Ocean. This is the Indian subcontinent, which India shares with its neighbour, Pakistan.

India is the home of one of the world's great civilizations. It is a huge country—the seventh largest in the world. Flying from Bombay to Calcutta is a two-and-a-half hour commercial flight. That's about the same time it takes to fly from Vancouver to Winnipeg.

Flying from the tip of southern India to Kashmir in the north takes about four hours. That's about the same as the distance between Vancouver and Toronto. Like North America, India contains towering mountains, fertile plains, parched deserts and luxuriant forests.

The Himalayas
—"The Home of Snow"

The Himalayas, which are the highest mountain range in the world, extend along the northern border of India. The name Himalayas means "home of snow". The range was given this name because the snow never melts off the peaks. Three of the world's highest mountains, including Mount Everest (8848 metres), are a part of this range.

THE HIMALAYAS, the highest mountain range in the world, extends along the northern border of India, and is the source of the Ganges River.

Travelling through the mountains is only possible over a few very high passes. Even flying over the Himalayas is dangerous. Between the ranges are wide, high plateaux, deep gorges and fertile valleys, including Kashmir, an important fruit growing region. Many of the people inhabiting this enchanted valley live in houseboats on Lake Dal in the summer. When winter comes, and the lake freezes over, the people move to dry land. In order to keep warm in the sub-zero winters, residents carry little heaters made of clay with tiny embers burning inside. The heaters can be a fire hazard, and can emit dangerous fumes when held beneath a coat or shawl, but they provide needed warmth.

The Himalayas have proved to be a huge barrier isolating India from the rest of continental Asia. This massive mountain range is the source of the great Ganges River system. In the Hindu religion of India, the Ganges is thought of as a holy river, and is called "Mother Ganga" by the people. Mother Ganga, however, is being invaded by hundreds of millions of litres of polluted water each day. Untreated sewage from the cities and towns along the river's course is the greatest source of pollution. This is followed by industrial wastes. Farming also adds its share by constantly feeding the river waters with large amounts of pesticides, insecticides, fertilizers and manure. If the Indian government's ten-year clean up programme is to be successful, the people who live along the river's banks must become involved in the process.

The Ganges Plain —India's "Bread Basket"

THE GANGES RIVER: Flooding in this region results in the annual loss of thousands of lives each year.

The Ganges Plain is one of the world's main grain growing regions, known as India's "bread basket". Covering nearly 700,000 square kilometres, and extending about 2400 kilometres in length, this plain is the largest continuous area of farmland in the world. The region supports about 400 million people, which is more than the combined population of Canada and the United States. However, as a result of increased deforestation on the lower slopes of the Himalayas, flooding of the Plains is an increasing problem. The forests are under great pressure from foraging livestock, commercial timber companies and farmers who need firewood or more land to cultivate.

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Now, when the torrential monsoon rains come, the forest is no longer there to protect the soil and allow the water to soak into the ground. The results are flooding during the rains and drought in the dry season. Year after year the floods are increasing in range and intensity. Partly because of the large numbers of people affected by the increased flooding, the Ganges Plain is considered by some experts to be the greatest single ecological hazard on Earth.

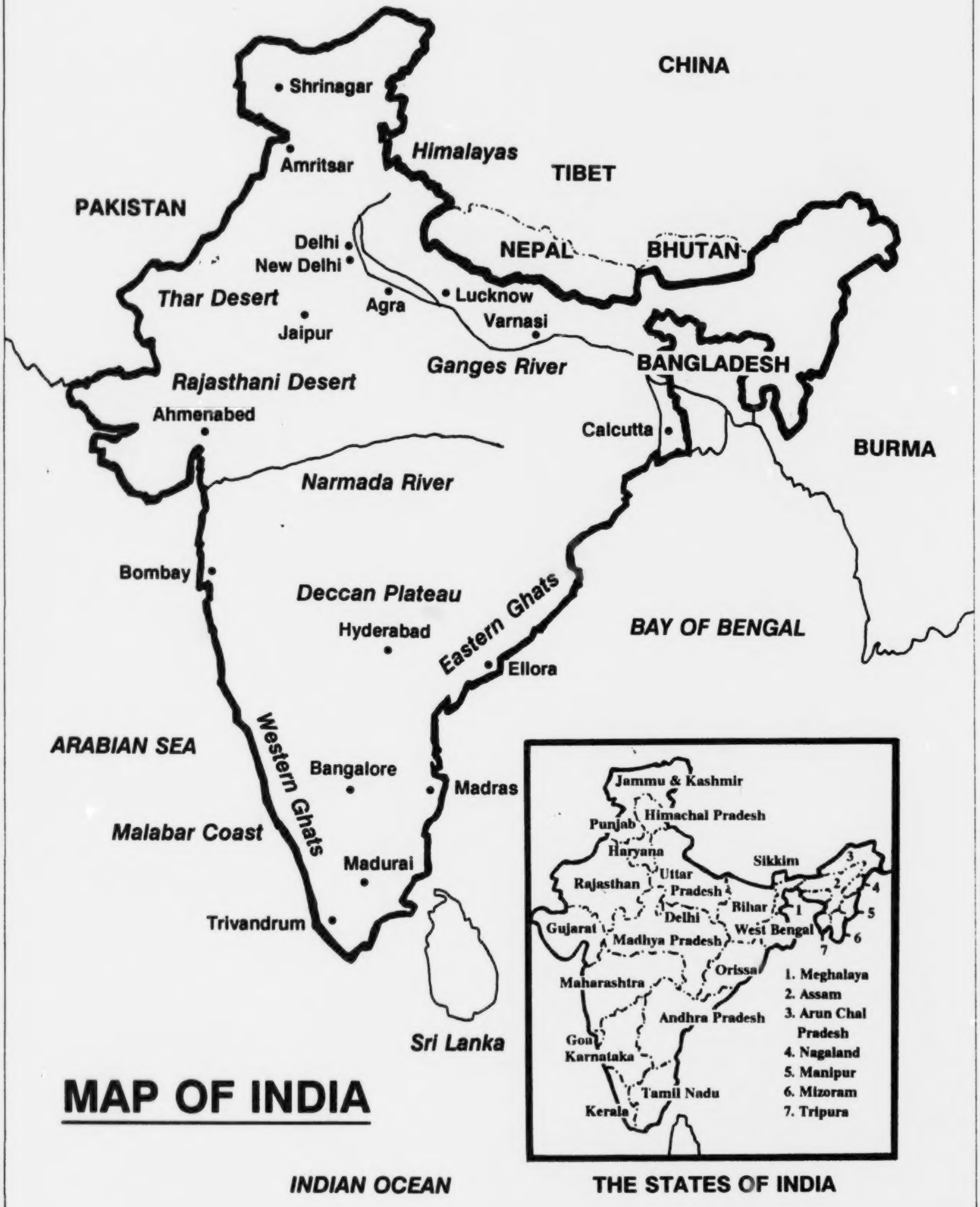
In a single year, more than 60,000 villages can be flooded out, the cattle washed away and croplands ruined. This has resulted in the loss of thousands of lives, and more than $2.5 billion in property damage annually. India now spends billions of dollars each year on flood prevention measures. These include dikes and large dams, with some states implementing forest conservation programmes. However, even massive tree planting schemes cannot keep up with the rapid loss of trees that takes place each year, let alone replace those which have been cut over the centuries.

TIGER'S LAST HAUNT: India is the Tiger's last haunt in Asia.

Not only has the loss of India's forests been a cause of the floods that ravage much of the northern and eastern regions, deforestation has also threatened the world's tiger population, bringing the species to the brink of extinction.

India is the tiger's last major haunt in Asia. Fifty years ago there were 40,000 tigers in India. By 1972 there were just 2000 left.

Tigers seen in their natural state are an unforgettable sight. Adult tigers weigh about 225 kilograms. From tip to tail they are about three metres long, with golden orange and black stripes. Tigers are powerful, swift and ferocious. No other animal in India arouses such fear, excitement and awe. The tiger has


CHINA
Shrinagar
Amritsar
Himalayas
TIBET
PAKISTAN
Delhi
New Delhi
NEPAL
BHUTAN
Thar Desert
Agra
Lucknow
Jaipur
Varnasi
Ganges River
BANGLADESH
Rajasthani Desert
Ahmenabed
Calcutta
BURMA
Narmada River
Bombay
Deccan Plateau
Eastern Ghats
BAY OF BENGAL
Hyderabad
Ellora
ARABIAN SEA
Western Ghats
Bangalore
Madras
Malabar Coast
Madurai
Trivandrum
Sri Lanka
INDIAN OCEAN
Jammu & Kashmir
Himachal Pradesh
Punjab
Haryana
Sikkim
Uttar Pradesh
Rajasthan
Delhi
Bihar
Gujarat
West Bengal
Madhya Pradesh
Orissa
Maharashtra
Andhra Pradesh
Goa
Karnataka
Tamil Nadu
Kerala
1
2
3
4
5
6
7
1. Meghalaya
2. Assam
3. Arun Chal Pradesh
4. Nagaland
5. Manipur
6. Mizoram
7. Tripura

MAP OF INDIA

THE STATES OF INDIA

only one natural enemy, people. They are killed with guns, traps and poisons. Their forest habitat is also being destroyed.

Tigers have retreated further into the forests that remain. With their natural prey disappearing with the forests, tigers often kill domestic livestock in their hunger. In 1973 the Indian government launched "Project Tiger" by setting up tiger reserves to protect the animals. Today the number of tigers in India has risen to 4000. In the process of saving the tiger, other animals close to extinction in India—the elephant, one-horned rhinoceros, stag and wild buffalo—have also been given an improved chance of survival. No less important, the Indian people are now becoming more aware of how our future on earth is closely linked with nature.

The Thar Desert
—The World's Most Densely Populated Desert

The western section of the Ganges Plain is very dry and merges into the Thar (Great Indian) Desert. Despite its dryness, and the difficulties in growing food, this region is overpopulated. There is an average of 48 people per square kilometre, which is fifteen times what most deserts support. It is the camel breeding industry that makes this possible. About five percent of the world's camels are found in this area of India.

The Deccan
— Flat Topped Hills and Rolling Plains

South of the Ganges Plain lies the Deccan Plateau. Here there are flat- topped hills and rolling plains. This region is bordered by low mountains called the Eastern and Western Ghats. Ghats are steps or steep places. Since the soils here are thin, the villagers terrace their fields to keep the soils from washing away.

The Coastal Plains
—Palm Trees and Waterways

The Deccan Plateau is bordered by coastal plains. The eastern coasts are wider than the western coasts and many people live in the areas where the rivers reach the sea. The southwest coast is very tropical, with palm trees lining the shores. Inland waterways are filled with fresh water during the rains, but as the rains subside, the fresh water becomes brackish as the concentration of sea water increases. High in the hills vast tea plantations look like stretches of green lawn.

This is one of the most highly populated areas in the world, yet there are rarely food shortages here thanks to the reliable and abundant rains.

THE KERALA COAST: The southwest coast is very tropical with palm trees lining the shores.

Climate —Much Depends Upon The Monsoon

Since much of India lies in the tropics, the weather is usually hot – some say as hot as the chile peppers that spice much of India's food. The greatest heat comes in April, and ends with the arrival of the monsoon winds from across the Indian Ocean.

These winds bring the rains to India sometime in June or July. Each year India waits for the monsoon, anxious and hopeful. More than half of Indians dependent on the land need the monsoon for survival. To hasten its arrival, villages in some areas hold a ceremonial procession, carrying a large basket on a wooden pole. Children run out of sun-baked huts and pour drops of precious water on a large bull frog inside the basket. With luck, by evening the heavens would thunder, the clouds would roll in and there would be rain.

Well-to-do city dwellers follow radio and newspaper reports of the monsoon's progress with great interest. They scan the skies for signs of rain because

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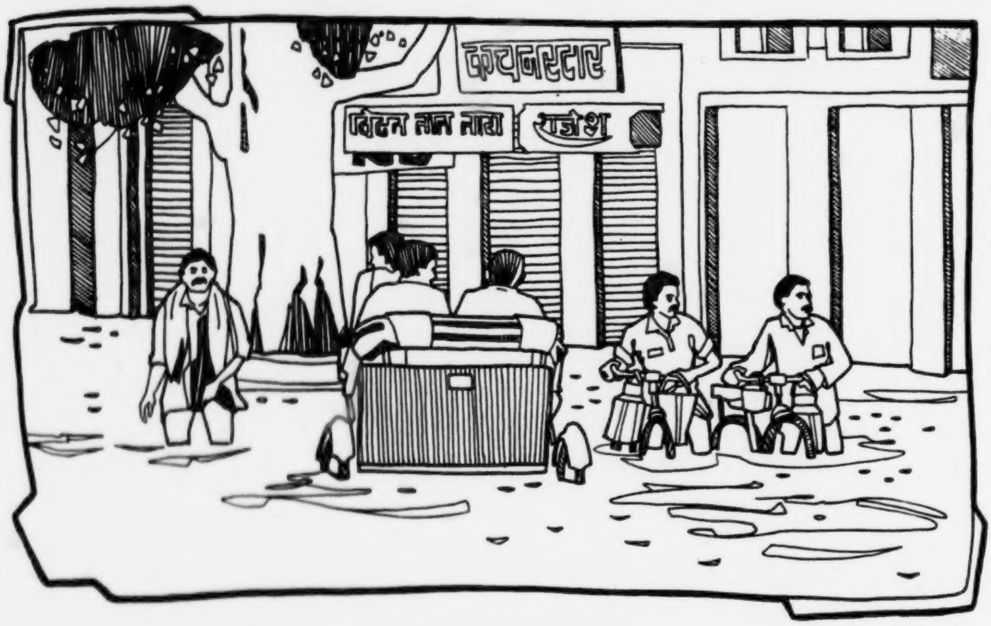
the rain feeds the hydroelectric power plants that keep the fans, air conditioners and refrigerators going. When the rains finally break, people run out and soak themselves in the downpour. Tropical downpours often last for days or weeks, changing streets into rivers and villages into lakes. The country steams with heat and humidity. This continues intermittently for three months, during which time most of India receives four-fifths of its total annual precipitation.

In different parts of India the rainfall varies greatly. The northwest desert region only receives about three or four millimetres a year, and sometimes the rains fail altogether. One six–year–old boy from the state of Rajasthan has never even seen rain. And villagers, usually women, are forced to travel longer distances for water as nearby wells dry up. Yet Assam, an area in the northeast, averages more than 10,000 millimetres of rain a year. It is one of the wettest places on Earth.

After the monsoon, which finishes sometime between late September and November, the weather begins to cool gradually, with temperatures falling below 15 degrees C. in Delhi, and ice forming on Kashmir's Lake Dal. Temperatures begin to rise in February, and the cycle starts over again.



During the three-month annual monsoon, India receives four-fifths of its annual precipitation. The downpours flood streets and villages.

HISTORY

Much of the history of India has been a series of invasions and migrations from the northwest through what is now Afghanistan and Pakistan. Only the British, the last conquerors, arrived by sea.

- ***Alexander the Great stayed only a few years but left an important legacy. What was it?***
- ***What were the origins of the caste system?***

Many Invasions
—Centuries of Foreign Rule

India appears to be well protected from the outside world. To the south, on both sides of the subcontinent, lies the ocean. In the north the Himalayas act as a barrier, flanked on the east by thick rainforest, and on the west by desert.

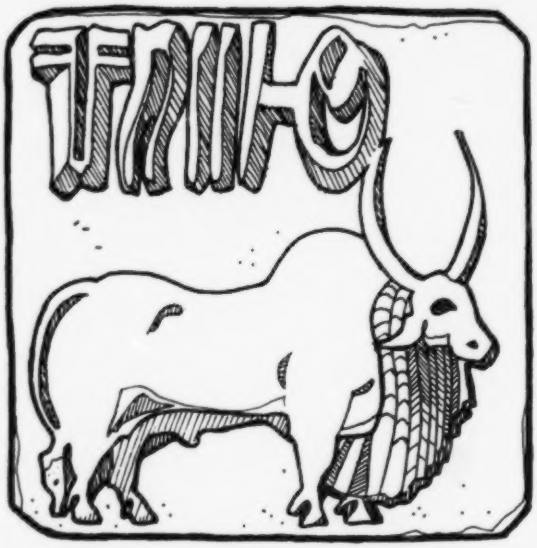
Much of the history of India has been a series of invasions and migrations from the northwest through what is now Afghanistan and Pakistan. Only the British, the last conquerors, arrived by sea. For 750 years India was ruled by outsiders, until it achieved independence in 1947. Since then, the power in Delhi has been controlled by the Indian people themselves.

The Beginnings
—Hundreds of Thousands of Years Ago

In India cave paintings and stone implements provide evidence that human activity existed there between 400,000 and 200,000 years ago.

Early Dravidian Civilization (2500—1600 BC)
—The Indus River Valley Culture

About 5000 years ago, India's first civilization was likely made up of descendants of the earlier peoples, the Dravidians. The Indus River Valley, which is now in Pakistan, showed evidence of settled agriculture, permanent villages and wheel-turned pottery.



Impression of Harappan Seal, 2400 B.C.

From these beginnings, a sophisticated culture developed. Remains of cities show that there were well-laid-out streets, drainage systems, public baths, residential areas and fortified administrative/religious centres, which consisted of meeting halls and granaries. Copper and bronze were in use, but not iron. Weights and measures were standardized. Cotton was spun, woven and dyed for clothing. Wheat and rice, among other crops, were cultivated, and animals domesticated. The domestication of fowl, along with cotton spinning, were among India's earliest gifts to world civilization. Indian merchants helped pass on these practices when they traded with their Middle Eastern counterparts.

India's early people had a written language but it has not yet been deciphered. The Dravidian people of southern India today speak a language which is derived from this ancient tongue.

After almost 800 years of successful urban civilization, there were indications of decline in most of the cities of the Indus Valley. Evidence shows the cities were likely abandoned because of repeated flooding and earth movements. Signs also show a few centres ending violently. Marauding northern tribes could have been the cause of their destruction.

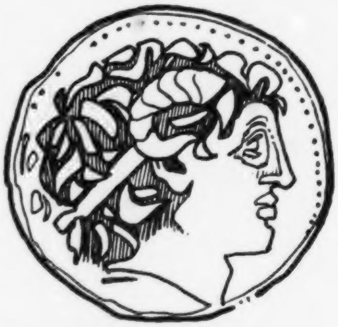
The Aryans (1500—1000 BC)
—The Origins Of The Caste System

The next people who settled in Northern India were a wandering nomadic people from southern Russia, who had left their homes in search of better grazing land for their herds of cattle, sheep, goats and horses. These were the Aryans. The spread of Aryan culture is recorded in their literature. The epic poems, hymns, and prayers were passed on orally from generation to generation for centuries until they were written down about 400 BC. The writings, called Vedas, tell about an agricultural, tribal people who believed in many gods. In warfare, they used iron in their horsedrawn chariots. Their iron axes, and iron ploughs yoked to oxen, were able to clear forested areas that had been impervious to tools of stone, copper and bronze. Ploughing and irrigation greatly increased the food supply, permitting rapid population growth and the development of urban centres. This development of cities took place about 1000 years after the decline of the Indus Valley Civilization in the Ganges Valley. As the Aryans settled, they gradually adapted to the lifestyles of the people who lived in the area, although they did maintain their Indo-European language, Sanskrit—which is related to Greek, Latin and Germanic languages.

Aryan society had come to be divided into social classes called varnas, organized according to occupation. A person's varna dictated their status, goals, duties and obligations. In the beginning, when Aryan invasion of new territory and defense were primary activities, the warrior class had the most power. Later, when they settled, pleasing the gods became more important, so the priests or Brahmins became the highest *varna* or social class. Varnas were the origins of the caste system. The civilization that evolved came to be known as Hindu.

Alexander the Great (327—325 BC) —Brief But Important Invasion

Descriptions of such exotic riches as ivory, apes and peacocks were evidence to the Western World of India's great wealth. The power and glory that could be won by conquering such an empire inspired Alexander the Great, a young Macedonian general, to invade India. In 326 BC he led his army into northwest India. After winning only a few battles he departed because his army, which was tired from years of travelling and fighting, refused to go on. Although this invasion was brief, it was important, because it introduced Greek and Persian ideas to the Indian people.

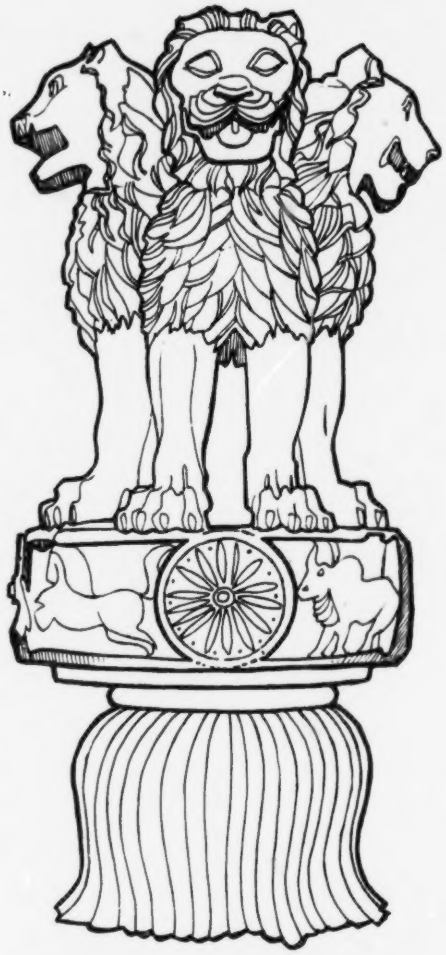


Alexander the Great as depicted on an early Drachian coin.

The Mauryas (326—184 BC)
—Ashoka and the Spread of Buddhism

After Alexander left India, the Mauryas rose to power in the north. They spread their kingdom by conquering all the peoples of India except those of the southern tip. The last great Maurya emperor was Ashoka (273-232 BC). In his early career he used violent methods to subdue neighbouring states. Although he was victorious, when he saw all of the destruction he was filled with remorse, and vowed never to fight again. Ashoka became interested in Buddhism and even became a monk. He preached kindliness, truthfulness and love of one's neighbour. Later, he ordered this peaceful philosophy written on pillars which were set up throughout India. Many of these pillars are still standing today.

Ashoka spread Buddhism throughout India, but the Maurya empire fell apart soon after his death. Buddhism was absorbed by Hinduism. Although Buddhism did grow to be the principal religion in many parts of Asia, it has almost disappeared in India.



A pillar of Lions carved for the Emperor Ashhoka in the 3rd century B.C., later adopted as India's national symbol.

The Gupta Period
(320—550 AD)
—India's Classical Age

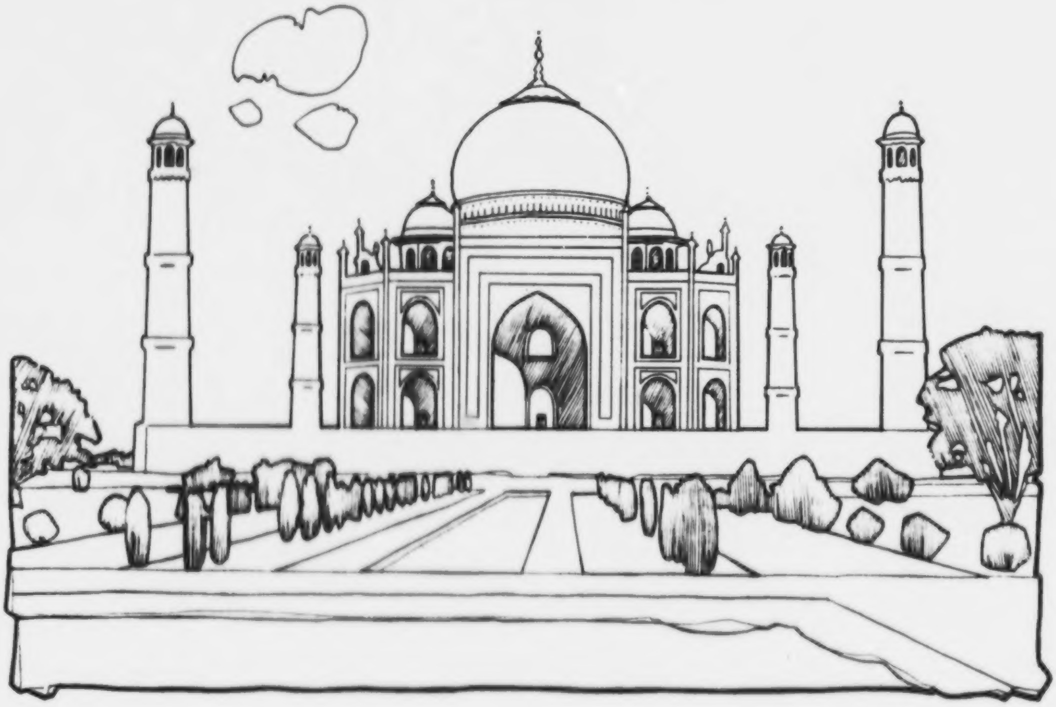
For the next 600 years invaders swept over the Indian plains. They were either driven out, or became Hindus. This series of invasions came to an end when the Gupta family united the kingdoms of the north and ruled for more than 200 years (320-550 AD).

During this period feudalism and serfdom were common. Whole villages were bound to the land, forced to work for the landlords without pay. While the peasants were burdened by heavy taxes and duties, the life of the landowners became very pleasant.

The old *varna* system of social groups which had begun during the Aryan invasion now developed into a strict caste system. The complex rules of caste acted as a safeguard for society against revolt and rebellion. Contact with people outside the caste system, the "untouchables", meant the caste member must go through extensive purification rites. Poverty was considered unclean.

It was an age of achievement. In the field of mathematics, Arabic numerals were developed, as well as the ideas of zero and infinity. In medicine, doctors learned to diagnose and treat many diseases. They set broken bones and performed plastic surgery. Indian physicians knew that cleanliness could prevent infection centuries before Western medicine became aware of this fact. During the Gupta Age the arts flourished, with the encouragement of dance, music and architecture.

Yet the Gupta Empire lasted not much more than 200 years. In the fifth century, India fell to barbarian armies from central Asia, and the country experienced its own Dark Ages.



The Taj Mahal, one of the world's most outstandingly beautiful buildings, has been declared a world heritage site by the United Nations.

Islam (711—1556)
—The Spread of a New Religion

Over a period of 500 years, India became exposed to a new religion, Islam. Initially Arab traders, who had been familiar on India's west coast for centuries, introduced their new beliefs. They were accompanied by Muslim teachers and mystics known as sufis, who gradually became more influential. By the end of the tenth century, Muslim forces had established a base in northwestern India.

Islamic armies were restricted from further Indian conquests at this time by Rajput warriors, who belonged to Hindu clans descended from barbarian invaders. The Rajputs were known for their chivalry and fierce pride, as well as for their military expertise.

About 300 years after their first invasion, Muslim armies again swept down from the north. Their object was not to rule, but to raid and plunder whatever riches they could find. Near the end of the twelfth century, Rajput unity had dissolved, and Muslim warriors were able to establish a sultantate in Delhi. This sultantate spent most of its first 200 years expanding its rule south. Enormous irrigation works were constructed. Commerce and handicrafts thrived. The Sultans had thousands of masons and weavers working for them, and tax revenues poured in from all over the realm.

In the fourteenth century the Mongols appeared from the steppes of central Asia. They swept over the whole Eurasian landmass from Japan to Hungary, destroying and terrorizing everything in their path. In 1398, one of the Mongol chieftains known as Tamerlane invaded northern India, laying waste to the Punjab region and taking over the capital at Delhi. His stay was brief but devastating. When Tamerlane's troops departed, Delhi lay blackened, abandoned, and without a ruler.

In time, the Delhi Sultantate recovered from Tamerlane's occupation, but never again controlled India to the same extent. The results of its rule, however, brought about a greater extent of religious tolerance through the intermingling of Hindu and Muslim cultures and ideas.

The Mogul Era (1526—1857)
—Traders Accumulated Immense Wealth

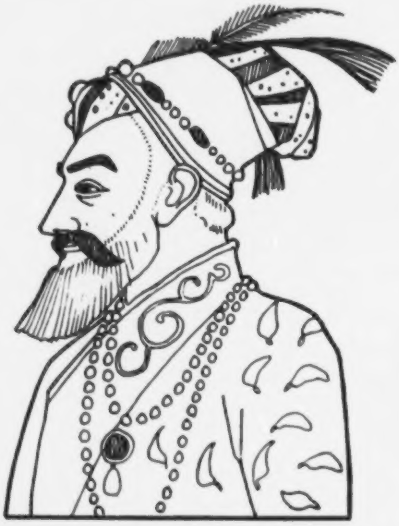
About 125 years after Tamerlane had conquered northwest India, one of his descendants, Babur the Tiger, invaded India from central Asia. The Indian troops, impressive with their leaders on elephants, greatly outnumbered Babur's army of 9000 men. But Babur, with cannon acquired from the Turks, was able to defeat the badly-organized armies of the sultantate.

Babur went on to overcome the powerful Rajputs, and become the ruler of northern India, and the founder of the Mogul Dynasty, which lasted for the next 200 years.

During the Mogul era there was a high volume of trade. Many products were made and immense wealth was accumulated by many traders. Although there was constant economic activity, few industries developed, and most people remained poor. People who did not believe in the Muslim faith were required to pay a special tax.

Some of the Mogul emperors include:

- Babur: the first Mogul emperor. A fierce warrior, as well as a gentleman, Babur has been described as "one of the most attractive characters in Indian history". He encouraged the arts of poetry, gardening and painting.
- Akbar: Babur's grandson, who ruled for forty-nine years. He was a shrewd, intelligent and ambitious leader who was sensitive to conditions in India. Although a Muslim, he compromised with the Hindu Rajput chiefs and made them allies. For the peasants, he distributed the land more fairly. His officials classified soils to determine the best use of the land. From this survey they estimated crop yields and set taxes based on the estimates – in the process, establishing a more honest tax collection system. The tax levied against non-Muslims was ended, and the destruction of Hindu temples was halted.
- Shah Jahan: Akbar's son. In memory of his wife of nineteen years, he built the Taj Mahal, one of the world's most outstandingly beautiful buildings. Constructed of white marble and inlaid with precious stones, it was begun in 1632, and took 22,000 men twenty-two years to build.
- Aurangzeb: Shah Jahan's son. He cancelled all of Akbar's reforms which had been a compromise between Hindus and Muslims. Aurangzeb's obsession with expanding the empire south was a constant drain on the empire's resources. His policies contributed to the collapse of the Mogul empire.



Shah Jahan, one of the great Mogul rulers, built the Taj Mahal in memory of his wife.

The Europeans —Attracted by Trade Opportunities and Wealth

Travellers, including Marco Polo, had brought back to Europe reports of a fabulously wealthy country – India. Europeans enticed by such Indian products as spices and fabrics set out in search of a sea route to India.

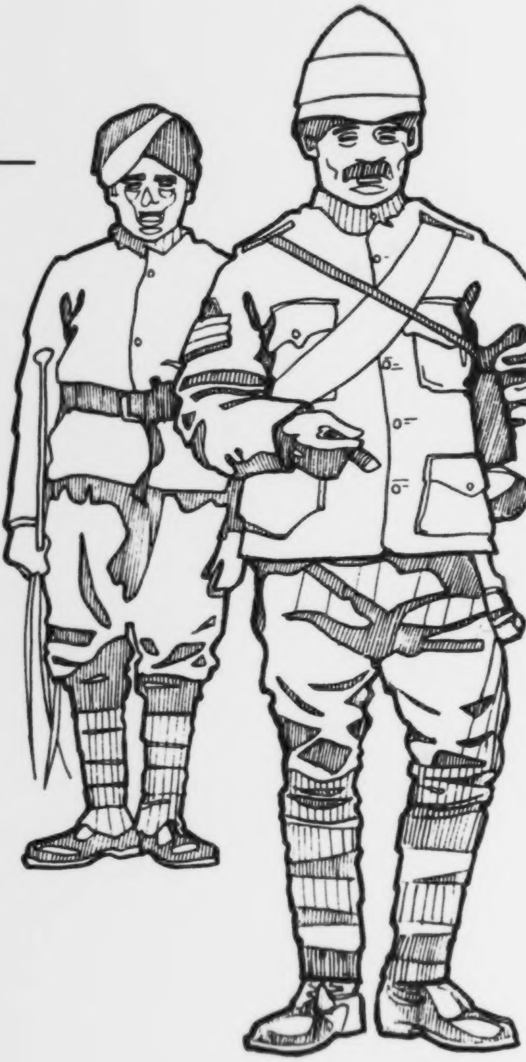
While on this mission Christopher Columbus reached the Caribbean Islands, which he named the Indies, thinking he had arrived at India. Six years after this, a Portuguese explorer, Vasco de Gama, arrived in the port of Calicut on the west coast of India in 1498. At this time the civilization on the Indian subcontinent was one of the world's oldest and wealthiest.

The Portuguese, the Dutch, the French and the British all became interested in trade with India.

The British (1660—1858) —The East India Company

In the hope of keeping other European nations from controlling trade in India, in 1600 the British formed a trading company known as The East India Company. Trading posts were set up at Madras, Bombay and Calcutta. The Company gradually came to apply British laws to disputes within their boundaries. The posts grew in size and population, and the company engaged an army of its own to protect the goods in their warehouses—and their employees. The army consisted of British officers, and Indian soldiers called sepoys.

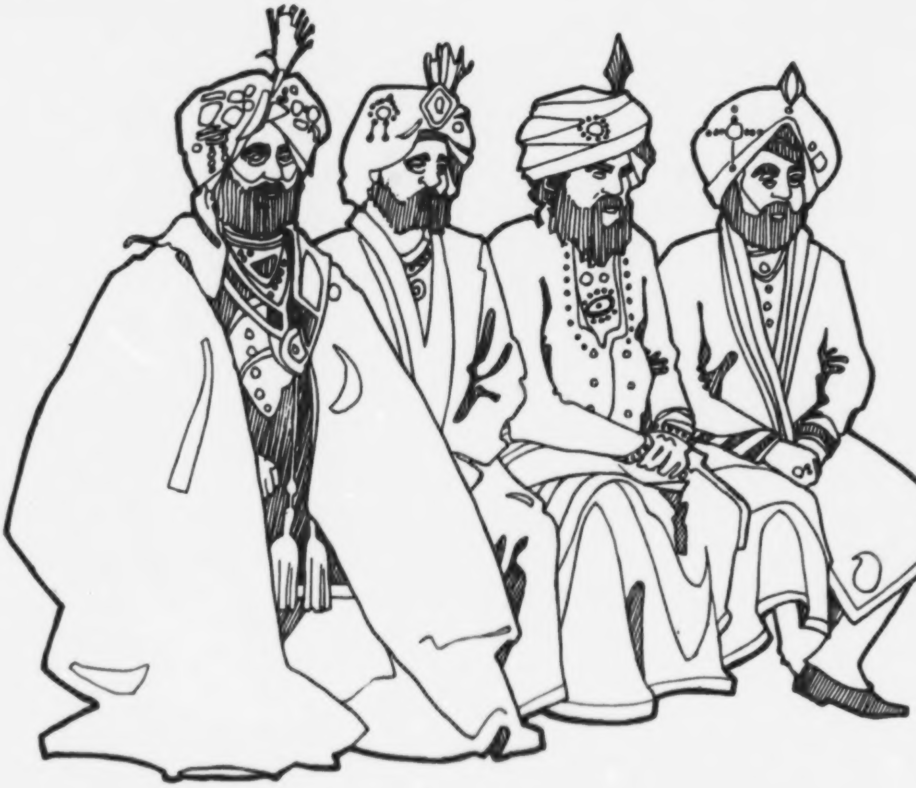
Many of the Indian people felt that the British were a threat to their way of life and their customs. In 1856 the British made a new law requiring the sepoys to serve overseas. Since rules of the Hindu caste system forbid crossing of the open sea, the soldiers and their families would lose caste membership if they agreed to go.



The British Army consisted of officers and Indian soldiers called "sepoys".

The Sepoy Rebellion (1857)
—The First War of Independence

The British offended both the Hindu and the Muslim sepoys by giving them rifle cartridges coated with animal fat. To touch these cartridges would have broken religious rules for both groups, since pigs are considered dirty by Muslims, and cattle are sacred to Hindus.



During the British Raj, princes often known as Maharajas, still controlled one-third of India.

The sepoys rebelled, killing their British officers and often their families. They captured many areas that had been under British rule. As the first word of the murder of British men and women reached the main British centres, a terrible backlash of racial violence took place. Atrocities were committed on both sides before the British regained control over India. The rebellion gave Britain an excuse for taking charge of India. In 1858 the East India Company was abolished and the British government assumed formal responsibility for India.

British power still did not encompass all of India, however. One-third of its territory remained under control of Indian princes, who nevertheless ruled under the watchful eye of the government of British India. There were 565 such states, ranging from Hyderabad—which was huge and powerfully rich— to small, poor city-states, ruled by petty war lords, bandit chiefs and other adventurers, who had claimed bits and pieces of the crumbling Mogul empire.

Although they ruled under the auspices of the British Crown, the princes were more secure than most independent kings. If their subjects rebelled, British troops would march in and restore authority, leaving the prince to torture or kill the rebels.

Processions, military parades and shikaris (elaborately organized hunts, often used to entertain British officials), left little time or money for building hospitals, roads or schools. Princes often tried to outdo each other in lavish entertaining and hunting, or collecting race-horses, Rolls Royces, jewels and paintings.

Although rulers of some states tried to improve literacy, or introduced electricity, most did little for their subjects. However, the Maharajas of Jodphur did provide jobs for their famine-stricken people—constructing even more palaces—never a water reservoir or a canal.

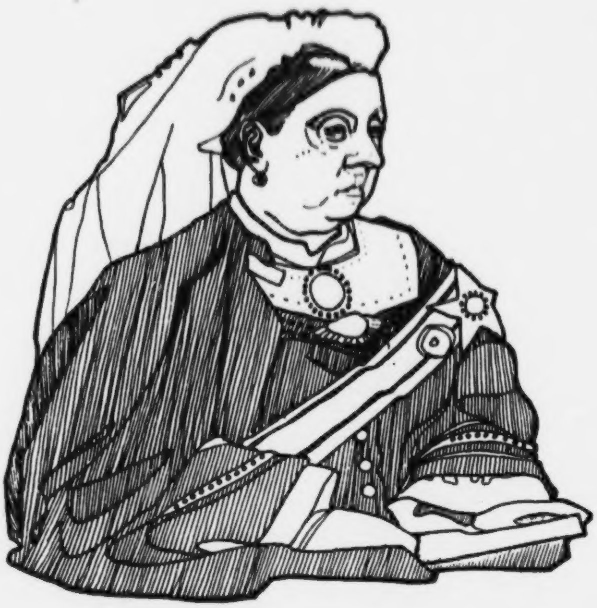
The British Raj (1858—1947) —A Ninety Year Drain of India's Resources

Raj: It means rule or kingdom. To the British, it meant a stage in their imperial history. To the Indian farmer, it probably meant one Englishman, the tax collector. The British Raj lasted ninety years, from 1858 to 1947. At the top of the scale in British India was the Viceroy, who represented the British Crown. The Raj was sub-divided into three sections: the Indian Civil Service (ICS), which included administrators, magistrates and judges; the Indian Army, which provided defense and sometimes imposed martial law; and the Indian Police, which kept civil order.

British India was divided administratively into provinces, and the provinces into districts. The head of each District was the District Officer, sometimes known as the Collector. He was responsible for good government, peace and order within his district.

In the social order of the Raj, the Indian policeman was less *pukka* (proper, superior) than the Army Officer, who was likely less *pukka* than the Indian Civil Service man.

The sepoy rebellion had fostered racial distrust between the peoples of Britain and India. New communities with grand bungalows were built for British officers, away from towns and bazaars, to separate them from the Indian population. The opening of the Suez Canal made it easier for the British to bring their families to India and to raise their children there. Sahib (a term meaning "Sir", used to address a British officer or official) and Memsahib (the wife of a British official) had no doubts about what they felt were their superior capabilities. Their behaviour often discriminated against the Indian people. Almost any Indian who lived during the Raj period will have stories of being insulted, snubbed, pushed out of line at the post office, or kept waiting on a bench in an outer office of a British official.



Queen Victoria: In 1858 Queen Victoria proclaimed India subject to the British Crown. In 1876 she was declared Empress of India.

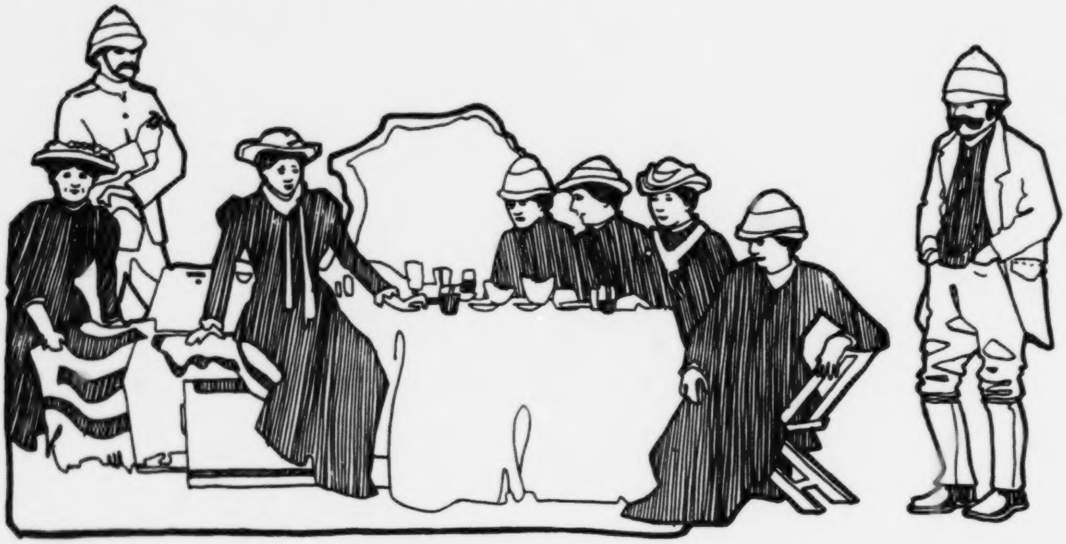
Kipling's India paints a picture of stiff-upper-lipped civil servants sweating under swaying *punkahs* (fans), while in the coolness of the hill-stations their memsahibs attempted to matchmake their daughters with young subalterns (army officers) on leave.

Distrust, frustration and fear on both sides – Indian and British – fed one upon the other throughout the entire era of British crown rule. Along with the sting of racial prejudice, distrust was the price paid by unfair British economic practices.

By the end of the nineteenth century, there were 25,000 miles of railway uniting all of India. Instead of benefitting India, however, the advantages of such a comprehensive system went mainly to the British – the system was designed for exporting goods to Britain. All of the tracks, locomotives, cars and railway equipment were shipped from Britain, where they were produced by private English companies, constantly expanding and profiting owing to the huge Indian market. Following the opening of the Suez Canal and the shift in the shipping industry from sail to steam power, it became cheaper to ship coal, used for engine fuel, from Newcastle in England, rather than around the southern tip of India from Bengal.

British industry was investing millions of pounds sterling in India, much of which was spent on constructing irrigation canals in order to increase crop yields in the Punjab. Although the canals are usually seen as a benefit to the Indian people, they had many unwanted side-effects. In the heat, the water beneath the soil was drawn to the surface, where it evaporated, leaving behind mineral salts, and rendering the land useless for agriculture. In some places the earth became so waterlogged that the Muslims could not bury their dead. Throughout the canal regions, catastrophes as a result of flooding were common. Consequently, at night, farmers would get together to destroy the canals and remove excess water from their fields.

But the British were only concerned with quick profits, not long-term land management. Each year, for example, they collected 93,791 pounds sterling from one short 280 kilometre stretch of the irrigation system—a system which totalled over 44,000 kilometres. This revenue included:



A British Luncheon Party

- water rental from villages that used the irrigation scheme,
- revenue from the watering of cattle,
- increased land tax, as irrigation made the land more valuable,
- revenue from selling timber from tree plantations planted along the canals,
- taxes from mills built along the canals, and
- fines and transit dues for goods shipped along the canals.

It has been said of the British that their methods of taxing farmers reduced them to "the lowest extreme of poverty and wretchedness". Taxes were heavier than any they had endured in former times. Famines followed in quick succession. It is possible that ten million people perished in famines during the British occupation of India.

British industries and markets began to rely more and more on commercial agricultural products from India. For many years cotton had been sold to British textile industries for the lowest possible price even though it had long been India's major home industry. Cheap cloth from England was exported to India, but the British placed high tariffs on Indian cloth. Indians couldn't afford their own locally-made cloth because of British taxes, and these practices forced the Indian weavers out of business. For half a century the Indian people fought against this system. Their main leader in this struggle was Mohandas Gandhi, who was later to become known as "the father of his country". (See **Gandhi**)

New plantation industries of tea and coffee were developed. An act of government gave away up to 1200 hectares of prime tea land to any European planter who promised to cultivate tea for export. Britain's taste for tea had begun to grow, and the supply of Chinese tea had been threatened by internal problems. By 1871 there were almost 300 tea estates spread across India. Also nearly 100,000 hectares were planted in coffee. With farmers forced to use much of the land for commercial crops for export, there was not enough land remaining to produce sufficient food crops to feed the people.

The Indian National Congress (1885)
—A Major Force In The Independence Movement

A political organization founded in 1885 was a major force in the Indian Independence movement. The seventy-three delegates to the first Congress meeting in Bombay were primarily high-caste, successful, professional men who were dedicated to India gaining independence from Britain. At first, Congress asked for gradual reform in the direction of self-government. Later, they related the terrible and growing poverty of the Indian people to deliberate British policies. Congress took up the cause of Indian labourers living in near-slave conditions on British plantations. Other workers, whom Congress had made more aware of their rights, became disillusioned when their well-being didn't improve. Local uprisings occurred, but these lacked the organization necessary to transform them into a revolutionary movement.

Despite passionate speeches and a mass of resolutions passed each year by Congress, the bureaucracy by which Britain governed India kept its steel grip on the world's largest colonial domain.

Gandhi
—"Nonviolence to any Living Thing"

Mohandas Karamchand Gandhi was born in 1869 into an upper-middle class orthodox Hindu family of the merchant, or money-lender caste. ("Gandhi", in Gujarati, his native language, means "grocer".). He was nineteen when he first left for London to study law. After becoming a barrister he returned to India, but was unsuccessful in establishing a law practice. He subsequently accepted an offer to work for a Muslim law firm in South Africa in 1893. The bigotry and racial prejudice of South Africa's European community—directed at Asians and other "coloureds" as well as Africans—appalled Gandhi. It was there that he developed his activist techniques of nonviolent noncooperation with prejudiced authorities. Gandhi practiced meditation, fasting, silence and "nonviolence to any living thing". In the course of his struggle in South Africa, Gandhi transformed himself from a middle class barrister into an Indian *saddhu*—impoverished but self-contained, confident of his spiritual powers. Gandhi secured rights for the Indian people in South Africa against the grossly discriminating laws.

In 1918, shortly after Gandhi returned to India, he became the leader of the Indian Congress, which he transformed from an elite club of professional men into a mass organization, working for the rights of the common people.

In pursuit of the goals of Congress, Gandhi utilized his nonviolent techniques, including propaganda, agitation, demonstration, boycott, noncooperation and strikes. But he insisted on self-suffering, instead of inflicting injury on others.

Gandhi was not recognized as an important leader because of any formal office, but rather because of his charisma, and the admiration he inspired in the masses.

He asked all Indians to pledge themselves to refuse to obey unjust laws. Along with his followers, he was often jailed for refusing to cooperate with British laws.

In 1929, Congress, under the leadership of Motilal Nehru, the father of India's first president, called for full Indian independence within the year. To support this decision, Gandhi chose the issue of the salt tax. Although salt was necessary to the Indian diet, its production and sale were heavily taxed by the British. Gandhi led a 400 kilometre walk to the sea, where his followers produced salt from seawater. As that process circumvented the tax, it was illegal. An estimated 100,000 people were imprisoned.

Mohandas Ghandi—considered by many to be the father of modern India.

But by this time the British realized they had no choice – India had to be given independence. Not only was the empire costing more to administer, it was bringing in less profit. With increased competition in world markets, Britain was finding it more and more difficult to sell its goods. As well, Britain felt that it could no longer rely on Indian troops. The British knew that if they did not grant India independence soon, they would very likely be thrown out of India.

Partition —Moslems given Pakistan

The All India Muslim League had been founded to protect the political rights of Muslims. Initially the League had requested separate elections – Muslims voting for Muslims, Hindus for Hindus. The British granted this demand, as it was in keeping with their policy to divide the Hindu and Muslim populations so that they would not unite against the British.

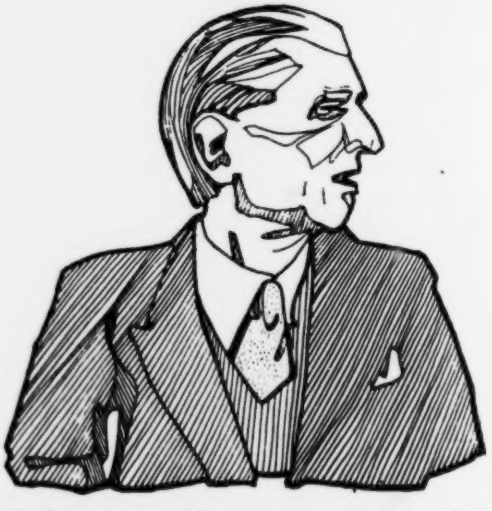
This was followed by talk of a separate nation for Muslims. However, Gandhi and his disciples – among them, Nehru – were completely committed to a unified Indian nation.

Gandhi said: " I hold it to be utterly wrong to divide man from man by reason of religion. What conflict of interest can there be between Hindus and Muslims in the matter of revenue, sanitation, police, justice or the use of public conveniences."

There were different dreams about the kind of nation the new India would be. Conflict and violence would result.

In 1947 the British granted partial victories to both the Muslim League and Congress. The Muslims who did not want to occupy the same land as the Hindus were given an area known as Pakistan; the Hindus who wanted a united democracy were given the rest of the country – India.

The strife as a result of this decision may have taken as many as two million lives.



Mohammad Ali Jinnah, architect of a separate Pakistan and its first Governor General.

An Urdu poet wrote of Partition:

"Ye daagh daagh iyala,
ye shab gazeeda sahar
Woh intezaar tha jiska,
ye woh sahar nahin hai."

"This stained dawn
is not the one
we waited for."

The Punjab in the northwest, and Bengal in the northeast, both had large Hindu and Muslim populations intermingled; these were the areas to be partitioned. Millions of Hindus and Muslims and Sikhs uprooted themselves in terror, fearful that they would find themselves trapped in a nation hostile to their faith. Taking only what possessions they could carry, they abandoned their fields and homes—an estimated 10 million people changed countries in the summer of 1947. Trainloads of Sikh refugees moving east were slaughtered by Muslims in Pakistan, and Muslims heading west were murdered by Sikhs and Hindus in India.

Gandhi was also one of the casualties of the Partition. He had done everything in his power to stop the slaughter and had been particularly anxious, as a Hindu himself, to endorse fair treatment for the Muslims. He fasted until India agreed to pay Pakistan its share of British assets. On January 30, 1948, he was shot and killed by a Hindu. This was his final sacrifice.

Jawaharlal Nehru, the new Prime Minister of India, in a broadcast to the nation, told the people of the assassination of Gandhi. He said: "The light has gone out of our lives and there is darkness everywhere and I do not know what to tell you or how to say it. Our beloved leader, *Bapu*, as we call him, the father of our nation, is no more."

All over the world people mourned. To the people of India, he was a saint; to the rest of the world, an inspiration.

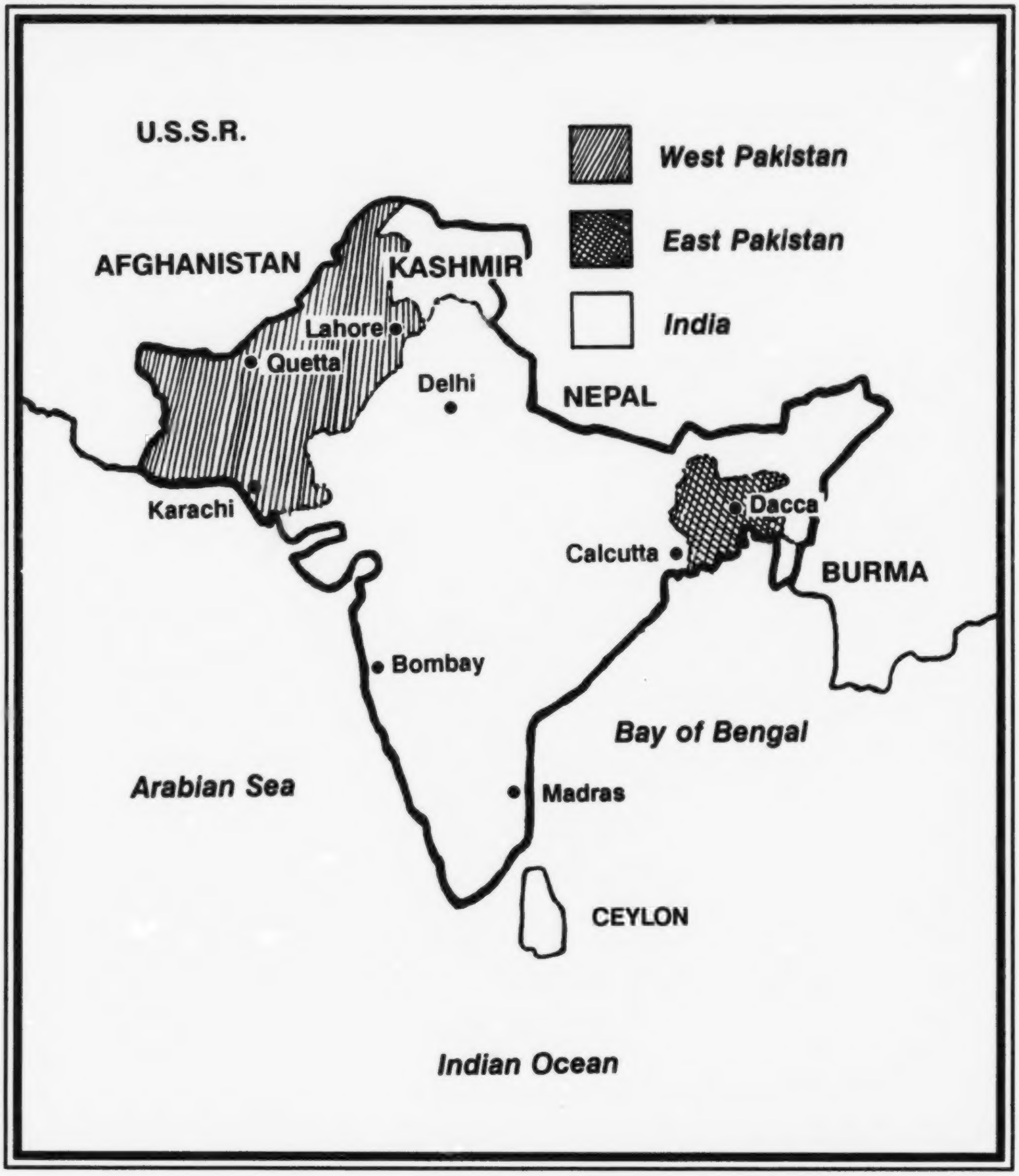
Without him, the independent, democratic and free India of today might not exist; certainly the process would have taken much longer.

And so, with independence from England on August 15, 1947, the British Raj ended. Although directly responsible for much of India's difficult development, the British presence had some positive aspects. It united the Indian subcontinent by giving it a common language for communication; a railway system, which allowed people greater mobility; an education system, which introduced the ideals of freedom and democracy; a judicial system; and a parliamentary government. And, not least, Britain introduced the technology necessary for India to become a modern nation.

The Indian princes had been told that with the end of British rule they would have to join either India or Pakistan. Most had done so. However, the Maharaja of Kashmir and the Nizand of Hyderabad, rulers of two of the largest princely states, did not want to give up their independence.

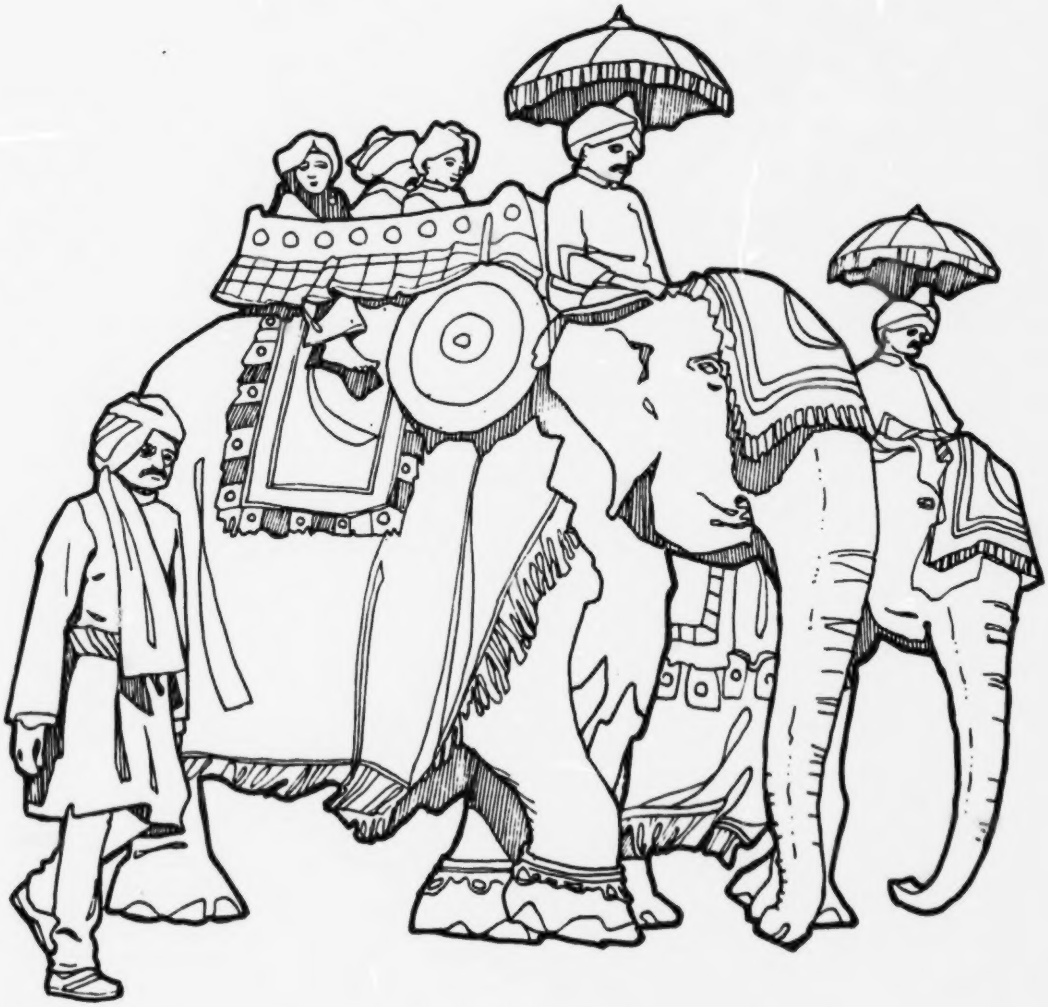
When Hyderabad declared independence, Indian troops were called in and the state legally became a part of India.

In Kashmir three million of its four million people were Muslims, but its Maharaja, Hari Singh, was a Hindu Rajput. With Kashmir's highly strategic position—bordered by Tibet (China) to the east, Afghanistan to the northwest and Pakistan to the southwest, with the USSR "hardly a slingshot away"— and natural beauty, both India and Pakistan prized her possession.


U.S.S.R.
West Pakistan
East Pakistan
India
AFGHANISTAN
KASHMIR
Lahore
Quetta
Delhi
NEPAL
Karachi
Dacca
Calcutta
BURMA
Bombay
Bay of Bengal
Arabian Sea
Madras
CEYLON
Indian Ocean

Partition of India on Independence, 1947

Two men, however, kept Kashmir within India—two Kashmiris descended from high-caste Brahmin families. One was the Prime Minister of India, Jawaharlal Nehru. The other was Sheikh Mohammad Abdullah, a Muslim. Sheikh Abdullah, who is called the *Baba-e-Qaum*, "Father of the Nation", said over and over he had religion in common with Pakistan, but a dream in common with India. He felt that if Kashmir could live and prosper in a secular (non-religious), socialist India, then there was no reason for Partition.



INDEPENDENCE DAY CELEBRATION: Young Boys honoured on this day ride atop an elephant which is elaborately ornamented in the style in which Maharajas once decorated these animals for battles, tiger hunts and ceremonies.

GOVERNMENT

India's first seventeen years of independence were under the leadership of Jawaharlal Nehru. Nehru implemented a series of five-year plans as a strategy for the development of India. During these stages, massive hydro-electric projects and steel factories were erected. He called them "India's new temples".

- ***What factors contributed to the Congress Party's loss of power in the 1990s?***
- ***How would the seccession of Punjab affect the State of India?***
- ***How might Assam solve its economic problems?***

Independence Day
—India Wakes to Freedom

"Long years ago, we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will wake to life and freedom."

On August 14, 1947, as Jawaharlal Nehru, India's first Prime Minister, spoke these words, India's flag, the tricolour, was unfurled atop Delhi's Red Fort. In the darkness outside, millions cheered the dawn of full dominion status for their nation, though, as Nehru cautioned, "the past clings on to us still." It had taken more than five decades to persuade the British to grant India its freedom.

The Congress Party Slogan —For A Stable, Secular And Progressive State, Vote Congress

By now an independent republic, in May, 1952, India held its first elections.

Muhammad Kasim, a Kashmiri wrapped in his warm shawl, strides the five miles to the polling station in the state capital of Shrinigar. "I am a Muslim and a construction worker. For me, voting has nothing to do with religion. We vote for those who work for a better life. Workers won't necessarily vote for certain candidates because they are workers. Everyone can make their own decision."

India is the world's largest democracy: 400 million people are eligible to vote.

Squeezing onto an overloaded bus in Calcutta, Renana Gupta, a school teacher, is on her way to vote. "Kerosene which is supposed to cost one rupee a gallon now has to be bought on the black market for four rupees. I think the people here in Bengal will vote for the Communist Party because it is for the ordinary people, and will put a stop to the shopkeepers hoarding supplies just to put up the prices."

Sabir Godwani hitches up his *dhoti* to get aboard an ox cart on his way to vote in a town near Bangalor. "In our village most people will vote for Congress because we believed in Gandhi. He tried to improve the lives of the poor by encouraging us to treat the Harijans as equals. We still have difficulty accepting

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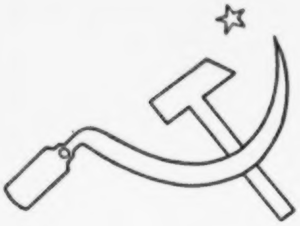
them. But he has given us and them hope for a better future."

Shashi Aggerwal, a housewife from Bihar, walks down the long dusty road on her way to vote for the candidate of her choice. "Fifty percent of the people who can vote in our village belong to the *yadav* caste. This one of the higher low castes. Our candidate is also a *yadav*, so we will win the election."

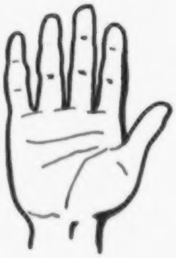
P.K. Lal, a clerk in the government Ministry of Health, in the southern city of Madras, weaves in and out of traffic on his bicycle on his way to vote. "People here vote mainly to make sure a hostile caste does not get its representative elected. Caste is very important to us when voting."

All of these people were on their way to one of India's 450,000 polling stations. They were taking part in an election in the world's largest democracy. For months, politicians from India's main political parties had been visiting every corner of the land, holding rallies, whistle-stop meetings or speeches in a rented stadium or park. Today more than 400 million people are eligible to vote. Ballots are written in 15 different languages, and for those unable to read, each party is represented by a symbol.

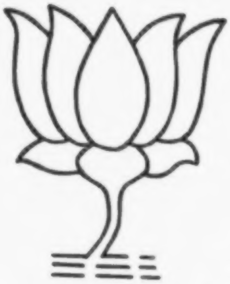
Independence has greatly changed the legal status of Indian women by giving them the right to vote. After years of being kept in a subordinate and subservient position under Muslim and Hindu traditions, it took women some time to understand their new rights and take advantage of them. In India's first nation-wide election, some three million



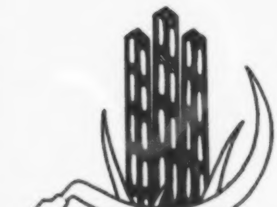
Communist Party of India Marxist (CPM)



Indian National Congress



Bharatiya Janata Party (BJP)



Communist Party of India (CPI)

Symbols representing political parties make it easier for the illiterate to vote.

women were disqualified because they refused to identify themselves more than to say "I am A's wife" or "B's mother." Four years later, women voters were instrumental in electing twenty-seven women to Lok Sabha, India's Parliament, and a further 105 women to state assemblies.

The Nehru Era (1947—1964) —Industrial and Scientific Development

India's first seventeen years of independence were under the leadership of Jawaharlal Nehru. Nehru implemented a series of five-year plans as a strategy for the development of India. During these stages, massive hydro-electric projects and steel factories were erected. He called them "India's new temples". Advances were made in many scientific and transport sectors during this time. National laboratories and technical institutions were established so that by the 1980's, India had a large pool of trained scientists. Nehru's friendship with two of India's leading scientists led to the early cultivation of India's nuclear and space programs.

"I am proud of the great inheritance that has been, and is, ours and I am conscious too, like all of us, I am a link in that unbroken chain which goes back to the dawn of history in the immemorial past of India." **NEHRU**

However, agricultural production remained too low to provide raw materials for industrial development. The slight increases in production that did take place were too little to provide food for the extra people resulting from the growth in population. Family planning programmes were inadequate, while health programmes were helping to keep people alive longer. As a result, unemployment became even higher with even more people living in poverty.

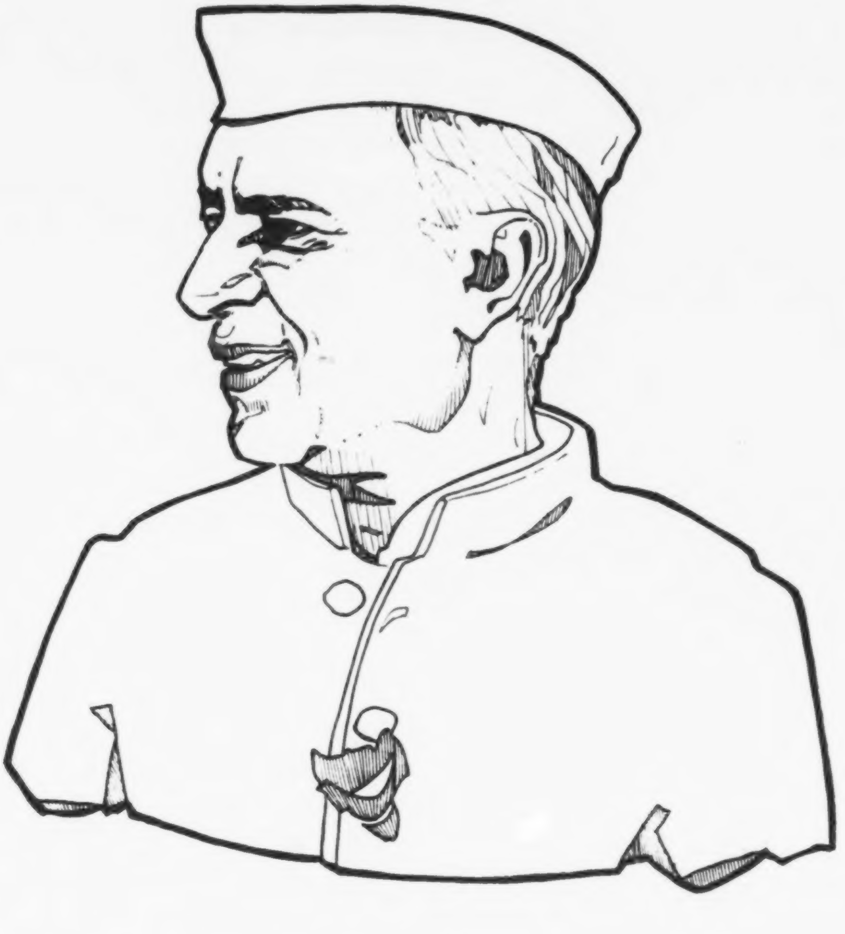
On May 27, 1964, Prime Minister Nehru died. He was cremated according to Hindu custom the following day at Shanti Ghat (The Steps of Peace) on the bank of the River Yamuna in Delhi, near Raj Ghat (The Royal Steps), where Gandhi had been cremated earlier.

In his last will and testament Nehru had written:

"Although I have discarded much of past tradition and custom and am anxious that India should rid herself of all shackles that bind and constrain and divide her people... I am proud of the great inheritance that has been, and is ours,

and I am conscious too, like all of us, I am a link in that unbroken chain which goes back to the dawn of history in the immemorial past of India."

Nehru's popularity and power exceeded those of any Mogul Emperor or British Viceroy. In areas of foreign policy, Nehru urged other nations to remain neutral and not take sides with the main world powers – the United States or the Soviet Union. Today more than ninety nations are members of this Non-Alignment Movement.

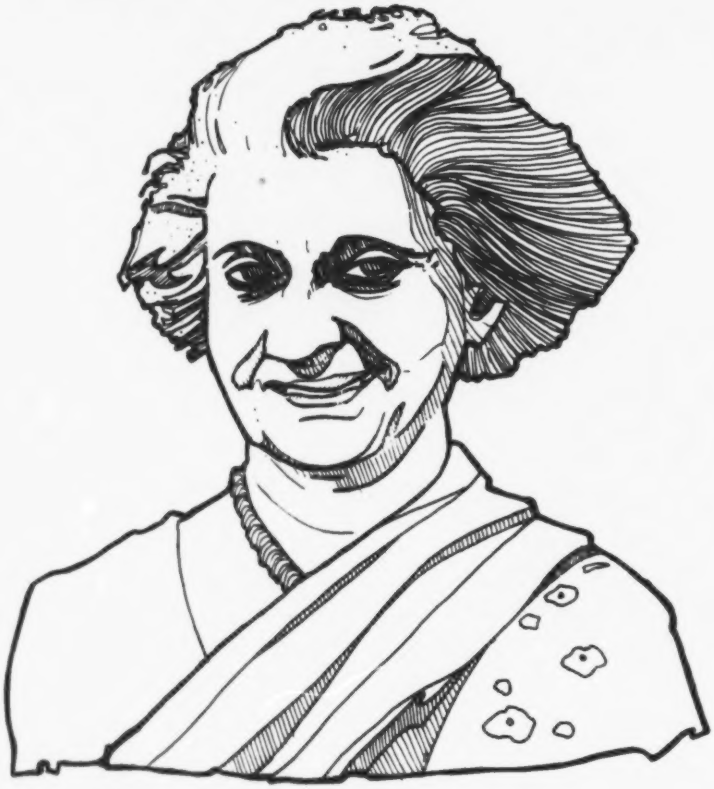


Nehru

Lal Bahadur Shastri succeeded Nehru as Prime Minister and partly to honour Nehru's memory, appointed his daughter, Indira Gandhi, as his Minister of Information and Broadcasting. Shastri died unexpectedly in 1966, after serving for less than two years. The Congress Party bosses eventually backed Mrs Gandhi and she became Prime Minister. As she was considered to be "a woman of good breeding" she was expected to be little more than a decorative figurehead. Mrs Gandhi, however, soon proved very adept at winning elections. She portrayed herself as the leader best able to do her father's unfinished work. She flooded the country with slogans such as "*Gharibi Batao*" – Abolish Poverty.

Indira Gandhi —Widening Gap Between Rich and Poor

In West Bengal, a revolutionary movement developed based on the model of the Communist Party of China. It promoted the forced redistribution of land – taking land from wealthy large landowners to give to the landless farmers. The



Indira Gandhi

Naxalite Movement, as it was called, appealed to the rural poor and the city intellectuals. It was crushed in the early 1970's because of its violent methods and its threat to landowners.

The early 1970's were a difficult time for India. As a result of the war with Pakistan, which brought about the independence of Bangladesh, ten million refugees from East Pakistan came to India. India's other problems included huge increases in oil prices, drops in industrial growth, and crop failure. Both the cities and the villages experienced a widening in the gap between the rich and the poor. Some benefitted from the Green Revolution (See **Agriculture**), government controls and licenses, but most suffered from deprivation.

INDIRA GANDHI'S EMERGENCY

> **. . . it had been a time of great oppression: massive slum clearances, displacing millions, jailings, detentions, loss of rights, censorship of the press, and above all there were the sterilizations . . .**

As a consequence, mass protest movements took place. The government united to propose a non-confidence motion in Mrs Gandhi and her government. On June 25, 1975, the Proclamation of Emergency was issued. About 600 opposition politicians were immediately arrested.

Mrs Gandhi did not wish to have a permanent Emergency because it was oppressive, denying people freedom. This was considered to be un-democratic. Democracy is important to India and especially to educated westernized Indians, a class to which she belonged. Through the Emergency, India lost face.

So after nineteen months, Mrs Gandhi brought the Emergency to a close and called a general election, believing she would win. She lost. Mrs Gandhi prided herself on knowing the people of the countryside, who called her "Mother" but millions of these people turned their backs on her and her Emergency. To them it had been a time of great oppression: massive slum clearances, displacing millions, jailings, detentions, loss of rights, censorship of the press, and above all there were the sterilizations in the name of family planning which terrorized the men of northern India who earlier had been subjected to this policy by Sanjay, one of Mrs. Ghandi's sons.

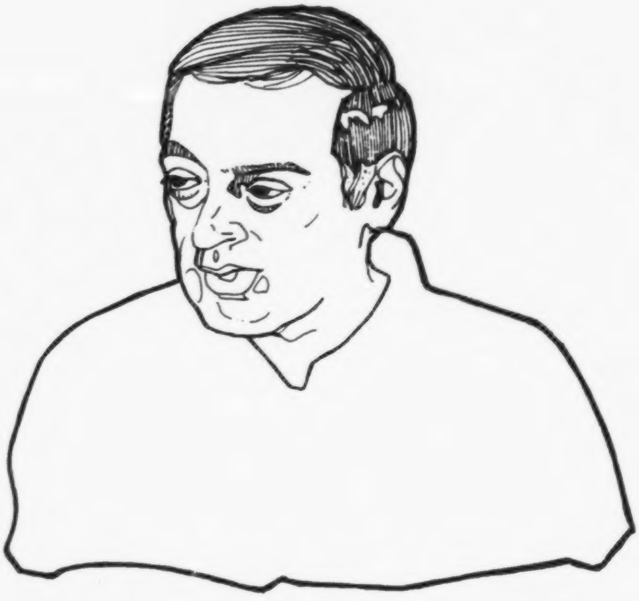
Now India was led by Moraji Desai. But things became worse. People began to feel they had been better off with Mrs Gandhi. In 1980 they voted her back as Prime Minister.

Mrs. Ghandi began to rule once again. However, in 1984, amid social unrest and political stress, she was assassinated by her body guards.

Rajiv Gandhi
—Congress Lao, Desk Bachao
(Bring In Congress, Save The Nation)

Rajiv Gandhi was swept into power in elections shortly after the assassination of his mother, Prime Minister Indira Gandhi. Rajiv's success was likely related to the recent installation of 175 television relay stations linked by satellite. Now, three-quarters of India's population had access to television, which was run by the Ministry of Information, of the ruling Congress (Indira) Party. This party used its TV stations to raise support for Rajiv.

Indira Gandhi's violent death transformed her from a politician to a national martyr, who died in the cause of national unity. Since her two assassins were Sikhs, a religious minority, her murder brought a surge of sympathy for her only surviving son, Rajiv, among the Hindu community. (Sikhs make up only two percent of the Indian population. Hindus are eighty-three percent.)

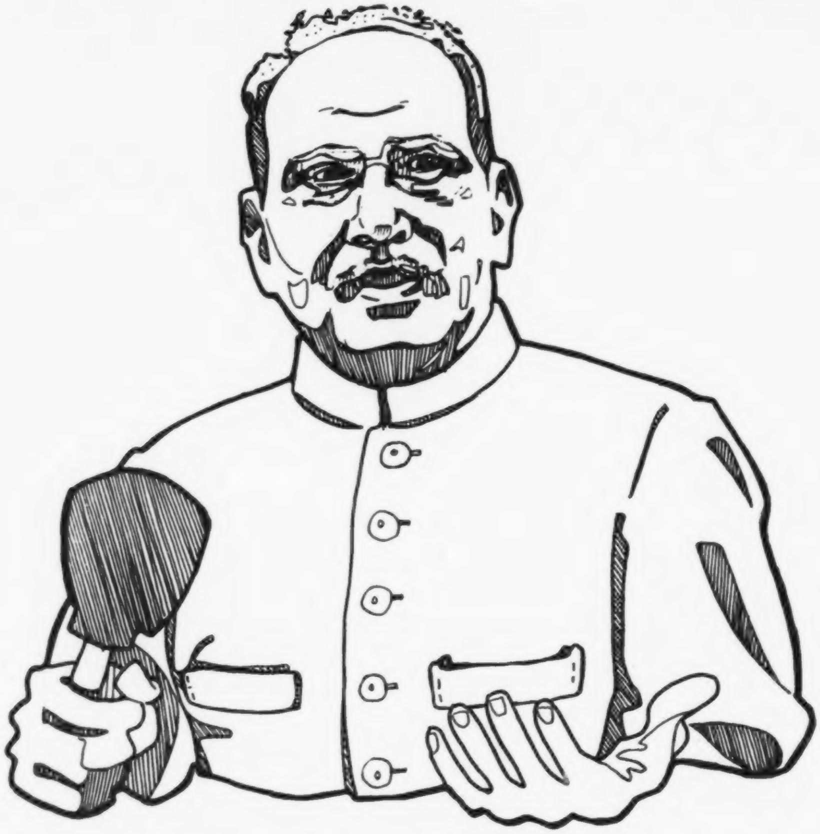


Rajiv Gandhi—The election of Rajiv Gandhi in 1984 marked the third generation of Indian prime ministers from the Nehru family.

Also Rajiv's comparatively young age has been an advantage because three-fifths of India's voters are under forty. In addition he is a representative of the Nehru/Gandhi dynasty.

Since Indian independence there has been a class of landowners and industrialists who have been greatly benefitting from India's riches. Much of this class spends its money on material possessions or invests it in other countries. This makes development for India more difficult. For this, and other reasons, the gap between the rich and the poor is widening. Over the last generation, the share of the top ten percent of the population has increased from 28% of India's wealth (GNP) to 37%. At the same time the share of the bottom 40% of the people has decreased from 20% to 15%. Racial and religious differences have been getting worse because of the growing impoverishment of the people.

As a result, the people have shown their discontent with the ruling Congress Party by voting for a coalition of parties headed by V.P. Singh, who was inaugurated as India's new Prime Minister in January of 1990.



SINGH: India's new Prime Minister

The Secular State
—Religious Tensions Still Run High

Muslims are the largest religious minority in India. Their population of eighty million is about the same size as Pakistan's. Once a powerful people who ruled India for centuries, today they are among the poorer sections of society. Indian Muslims are divided and have no political organization. They do not get their share of government jobs nor their share of government seats in legislatures.

Although when India gained independence it was committed to being a secular state, now there is an emphasis on the Hindu character of India. Muslims are seen as outsiders. When relations with Pakistan are bad, Muslims in India are regarded with suspicion.

In parts of a town where Hindu and Muslim sections join, tensions run high. A rumour or an imagined insult can cause a scuffle or a riot, with many on both sides being shot or beaten to death.

Kashmir: A Case Study
—The Only Indian State Where Muslims Form The Majority

The Muslim people are scattered throughout the cities, towns and villages of northern India. Kashmir is the only state where they are in the majority. In Kashmir, the leader, Sheikh Abdullah, instilled in the Kashmiris a respect for themselves.

Kashmiris were loyal to the Congress Party but they have seen little progress and have become disillusioned. Young men—the unemployed, bankers, engineers, as well as political activists, have enrolled in guerrilla training camps across the border in the Pakistan-occupied part of the Kashmir.

Groups of trained militants with the latest weapons sneak into the valley. Terrorist activities are taking place in many parts of the Kashmir. Also Islamic fundamentalists are spreading anti-Indian propaganda in the state's schools. In 1965, when Pakistan sent armed infiltrators into the valley, the local population did not support them. Eventually the manoeuvre led to a war between India and Pakistan.

Some Kashmiris want to join Pakistan and others want an autonomous (self-controlled) Kashmir state. The Kashmiri people want their voices heard in New Delhi.

Punjab: A Case Study —Home To Four-Fifths of India's Sikhs

Punjab, in northwest India, is the state where more than four-fifths of India's Sikhs live. It is also the most prosperous state in the Union.

Since the beginning of the 1980's Punjab has produced sixty percent of the nation's wheat and forty-five percent of the national rice production. Per capita income in the state is almost double the national average. Farmers have invested in trade, transport and small industry. Prosperity has brought many benefits.

The number of schools and colleges has grown to meet the needs of the increased number of children. Large numbers of farmers are sending their children to private English medium schools, creating a new rural middle class.

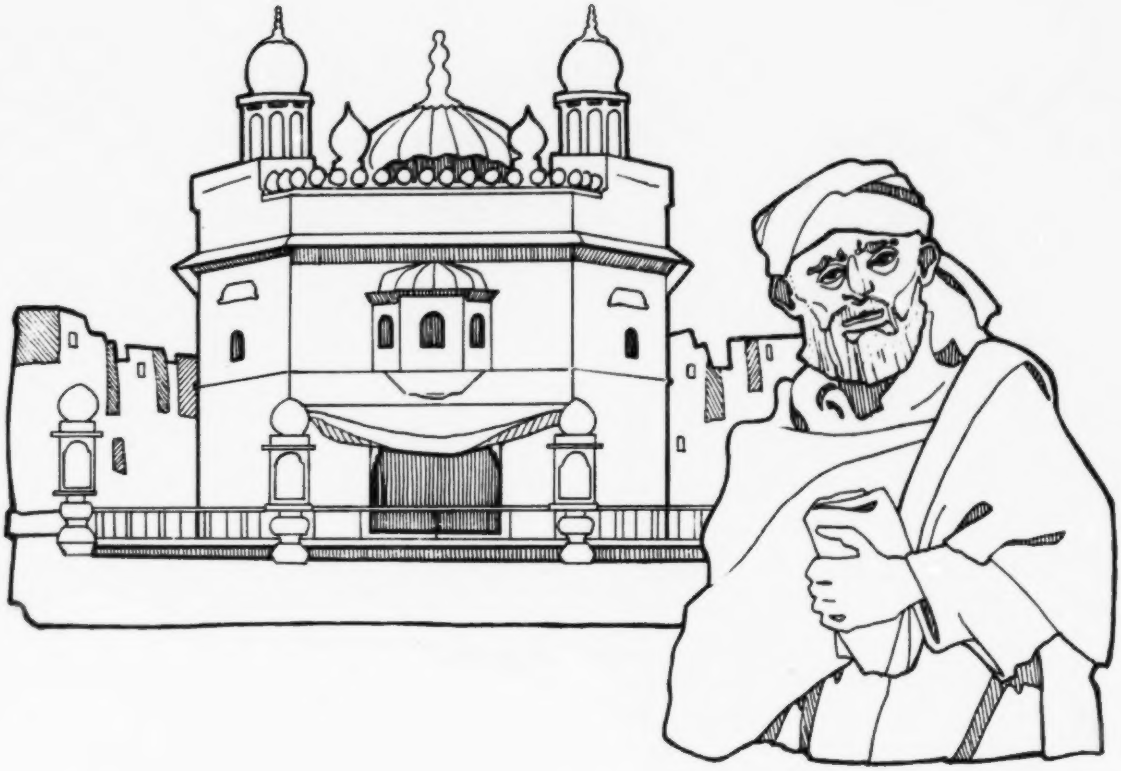
Wealth has also brought problems. The percentage of the Sikh population in Punjab state has begun to decline because prosperity has meant that Sikhs could finance travel to foreign countries where better-paying jobs could be found.

As well there has been a large migration of Hindus into the Punjab, attracted by the state's prosperity. As agricultural production increased, so did the need for farm labourers. Not all the jobs available could be filled by the local Sikhs so Hindu workers (mainly untouchables) were employed. Outsiders from very poor parts of India have filled the jobs working in the fields. While many of these farm hands go back to their villages when the seasonal work is done, many have made Punjab their home. There was no reason to return to the extreme poverty and social tension of their home villages. The Sikh farmer is less caste conscious than the upper-caste Hindu landlords. The relationship between the farmer and the workers in Punjab has been one of employer-employee, not master-servant as it is in many feudal parts of India. With the increased migration, however, the Sikhs barely remain a majority in their state.

Another threat the Sikhs felt they faced was one of identity. Education, transnational industry, television, videos, computers, magazines and newspapers were the reason. Owing to the new leisure and money, liquor and sometimes drugs from Pakistan, young men were turning away from Sikh traditional customs. More and more Sikhs have begun cutting their hair and trimming their beards, which is against their religious teachings.

Sikhs make up only about two percent of the Indian population; despite their contributions, the small percentage means that the Punjab state receives only 2.5 percent of government investment in industry.

Sikhs have been a strong warrior people with a military tradition. They feel that military recruitment should be based on merit rather than on percentage of population. Just 2.5 percent of the army service positions can be filled by Sikhs, despite the larger number of Sikhs that apply.



THE GOLDEN TEMPLE at Amritsar, considered the holiest place of the Sikhs, has also been a site of militant unrest.

Sikh separatist movements began in the early 1980's. Violent, well armed groups formed which wanted an independent Sikh state called Kalistan.

Since Mrs Gandhi had been charged with pampering minority groups at the expense of the Hindu majority, she wanted to disprove the accusations. Instead of cooperating with moderate Sikhs and compromising to meet some of their reasonable requests, Hindu organizations were encouraged to "teach the Sikhs a lesson."

Sikh extremists under the leadership of Sant Jarnail Singh Bhrindranwale took up sanctuary in the Sikh's holiest place, the Golden Temple, at Amritsar. In mid-1984 Mrs Gandhi sent in the military to challenge the Sikh extremists. Most were killed.

All sections of Sikhs, from the urban middle class in their bungalows in Delhi to the farmers in the fields were horrified at what had happened. Sikhs mourned all over the world.

Terrorist violence in the Punjab was not completely stopped but it was no longer what it had been. Almost a year and a half after the storming of the Golden Temple, two of Mrs Gandhi's bodyguards shot and killed her before they were shot by other security officers.

A Newspaper Headline:
—Gandhi Shot Dead, Nation Wounded

Angry citizens all over India closed down cities and villages to mourn Mrs Gandhi. Gradually their anger turned into violence against the Sikhs. For the first time since Partition in 1947, the Sikhs became a target. They were massacred.

Kalistan, the separate state, would not be easily achieved. The Indian government was now as ready to cut down groups who wanted to secede, as brutally as the British had put down Indians who wanted their independence.

Assam
—Ethnic Discord

In Assam ethnic discord has been going on for almost ten years and has claimed thousands of lives. The Assamese people want to rid Assam of "foreigners", mainly Nepalis, and Bengalis from Bangladesh and West Bengal. The Assamese believe that once the foreigners go, there will be more jobs and land for them.

During the British Raj, Bengalis were imported to administer Assam. Bengali officials and teachers showed that they felt culturally superior to the Assamese.

The British also brought in tribal peoples from central India to work on the tea plantations. They learned Assamese and their presence has never been questioned. As the population increased, however, there was an increased demand for food. There were too few Assamese farmers, and those that did farm were not interested in producing surplus crops for sale.

Also, Muslims from over-populated East Bengal began to move onto tribal lands, pushing the people into the hills.

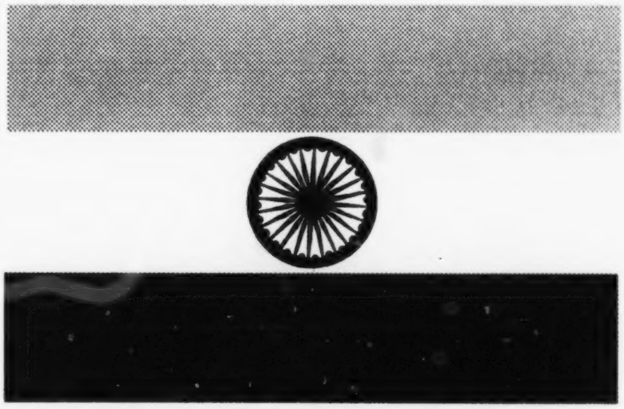
Hindus fleeing East Bengal during Partition were followed by a massive influx, which came at the creation of Bangladesh. Refugees from Bangladesh were sheltered by friends and relatives in Assam. Gradually they were included on the election rolls.

During the 1973 election, Hindus, Muslims, Bengalis, tribals and Assamese all massacred each other, leaving 7000 dead.

In 1986 a law was passed which stated: "Foreigners who came to Assam on or after March 25, 1971 shall continue to be detected, deleted and expelled... Immediate, practical steps shall be taken to expel foreigners."

Since most of the population are illiterate, have not been registered in any school, and do not have birth certificates or passports, it will be too difficult to prove when a person arrived in Assam. And where would they go, as Bangladesh will not take anyone back?

Rapid development of the state is necessary if the problem is to be alleviated. Although Assam produces 58 percent of India's tea, the tea companies have their head offices in Calcutta in West Bengal. Because of this, taxes are paid to West Bengal, not Assam. If the state wants to attract business and industry, then telecommunications, banking and transportation must be improved. Also, tourism could be important, because of Assam's natural beauty, but with law and order so unstable, people and companies are not willing to take the risk.



India's National Flag consists of saffron, white and green horizontal bands with a blue spoked wheel in the centre.

PEOPLE

There are hundreds of identified dialects in India. Distinct languages such as Kashmiri, Punjabi, Rajasthani, Gujarati, Marathi, Kannada, Malanam, Tamil, Bengali, Assamese and Urdu each have enough adherents to populate a large European country.

- ***Why would a 16-year-old Rajasthani girl choose to die by committing sati?***
- ***What unique social factors lead to the election of a Communist government in Kerala?***

The Population Increase —A New Child Every Two Seconds

The population of India is more than 810 million people, making it the second largest country in the world next to China. But China is only half as densely populated as India, where a new child is born every two seconds. Each year India's population increases by 15.2 million people.

There are three main races in India: Australoid, Dravidian and Aryan, as well as various mixtures of these peoples.

There are about 42 million aboriginal people who are mainly Australoid. These indigenous, tribal peoples are spread out unevenly throughout the country and speak dozens of different dialects. The almost 200 million Dravidians make up about a quarter of the population. They are to be found mainly in the southern states, Andhra Pradesh, Karnataka, Kerala and Tamil Nadu, each of which has a distinct language of its own. The Aryans and part-Aryans are the most numerous in the rest of the country, where seven major languages and dialects are spoken.

There are hundreds of identified dialects in India. Distinct languages such as Kashmiri, Punjabi, Rajasthani, Gujarati, Marathi, Kannada, Malanam, Tamil, Bengali, Assamese and Urdu each have enough adherents to populate a large European country. Hindi could claim a continent by itself. In India, however, each of these languages are represented in separate states.

The Aryan tongues of northern India are very different from the Dravidian languages of the south. Just as the languages are different and have a character of their own, so also do the states. As well as language, terrain and history have molded each people in their own unique ways.

The Scheduled Tribes
—India's Indigenous Seven Percent

Outside of Africa, India has the largest population of tribal people in the world. Most of them live in what is called the "tribal belt", an area which stretches across the forests, hills and valleys of West Bengal, Bihar and Orissa. This does not include the indigenous territories of the northeast.

India's indigenous peoples have been subjected to centuries of abuse. Both landlords and corporations have taken over their lands. The government with their mines and industries have also taken over lands and used the people for cheap labour in the iron mines and working with radioactive uranium. Also the

Outside of Africa, India has the largest population of tribal people in the world. Here a tribal woman is undergoing a medical check-up.

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forest lands of the indigenous people are being destroyed under government laws which protect logging companies but discriminate against firewood gatherers.

This abuse has not been suffered without resistance. In the nineteen-eighties, when the indigenous peoples have tried to organize to improve their position, they have been gunned down. There are some all-tribal political organizations working toward the creation of their own states within India. The regions where the majority of tribal people live, however, include almost all of India's mineral deposits and a large part of its forests. For this reason the government prefers to have the area split among a number of different states.

TRIBAL WOMAN –

"We have seen those artistically terraced rice fields built with the loving labour and precious sweat of generations of our ancestors, slip out of our fingers into the posession of others, giving place to modern industry. We have clung to our ancestral land because it has been our life-blood, without which we had no life and livelihood at all."

A tribal woman speaks for her people:

"We have been in this land of ours since the dawn of history. Consequently we care for our land with a love which cannot be compared with the love of it by others. We make claims because of this fact and also because we recognize our responsibilities towards the land and its development. We are thankful to God for being the original inhabitants of this land. It was God who placed us here, giving us this honour, entrusting this land to us.

"We are also aware of the fact that we are in danger of losing our land. We have seen those artistically terraced rice fields built with the loving labour and precious sweat of generations of our ancestors, slip out of our fingers into the possession of others, giving place to modern industry. We have clung to our ancestral land because it has been our life-blood, without which we had no life and livelihood at all.

"We still possess land because we were the first clearers of the virgin forest even though much has been lost. We ought to be grateful that much has been kept and we should make the very best use of it for our future welfare and well-being.

"To a considerable extent we still live on the products of the forest, and by hunting and fishing. Our people still have their skills of foraging for food in the forest, and of making bows and arrows and many kinds of metal and wooden fish hooks, and nets of reeds or bamboo, or of silk or cotton thread. To build our homesteads and farms we clear the forests. We still use our wooden ploughs we have used

for thousands of years. Because we have been farmers for so long we have gained much useful experience in growing rice, millet, corn, and different kinds of lentils and vegetables. Cattle mean wealth to us. Over the centuries our people have developed crafts such as rope making, basket weaving and woodwork, for which we use only axes and sharp knives. We do not use money but barter for the things we cannot produce for ourselves.

"Our women have never lived in seclusion as Muslim and some Hindu women have. We have shared the life of our men shoulder to shoulder. . .

"The government of our villages is carried out by a council made up of all the residents of the community. We are very loyal to our tribe which we think of as our family. We do what is good for the tribe and fight against whatever could be harmful to us. It is our custom to marry within the tribe and we seldom eat or associate with anyone outside the tribe. These customs have likely come about for reasons of self preservation. When we came in contact with outsiders we became very fearful because of the way we have been exploited. We are afraid our tribe will die out or be absorbed by a larger group and we will lose our identity by forgetting our language and customs.

"Our women have never lived in seclusion as Muslim and some Hindu women *have. We have shared the life of our men shoulder to shoulder. Our women do not have to offer a large dowry to the men they marry, as Hindu women must despite the law against the practice. Instead it is the men of our tribe who pay a bride-price, usually a number of cattle. As well, a fairly high percentage of our girls are educated.*

"Most tribal peoples belong to one of the organized religions. Some are part of Hindu society's religious practices while others have converted to Islam. But in many tribes as many as ninety percent are followers of Christianity. Instead of Christ's teaching taking away from our tribal life, it is enriches it in many ways. When we got the Bible and hymn and prayer books translated into our language, it was the first time that we had seen our language written down. This is definitely a step in preserving our language, which is the most treasured part of our culture.

"Despite the religious affiliation of most of the indigenous people, the majority of us have our own tribal spiritual beliefs based in nature. Most of our people still believe in good and evil spirits, which must be given sacrifices and offerings in order to ensure that the rain arrives on time, or that the harvest is abundant. Also festivals observing the seasons of the year are celebrated.

"There is much talk among the indigenous peoples of India today of how our races are in danger of getting "sunk or drowned", words which we use to mean

completely destroyed. There are calls from tribal peoples for total isolation from all other Indians. Most of us feel, however, that although total absorption must be fought, integration must be sought. Our future lies with the rest of the Indian nation."

The Dravidian Peoples —Residents of the Southern States

The Dravidian peoples, who live mainly in the southern states, speak one of the Dravidian languages—which are entirely unlike the northern Aryan tongues. Most southerners normally communicate with northerners using English.

In general, southerners tend to be darker and smaller than northerners. One theory is that southerners are descended from the sophisticated Indus Valley civilization. They were thought to be driven south over the centuries by natural catastrophes or by Aryans taking over the north. Since the Mogul empires seldom brought their Islamic influence into the south, southerners feel that their form of Hinduism is purer than that of the northerners. The caste system in some parts introduced elements unknown elsewhere. Some outcasts were not only untouchable but unseeable. They earned their living by calling out for alms concealed by roadside bushes. If seen by a Brahmin closer than ninety-six paces, the Brahmin would have to undergo extensive purification rites, some-

Modern day Dravidians are thought to be descendents of India's ancient Indus Valley civilization.

thing which was avoided whenever possible.

Vegetarianism tends to be more widespread in the south. As well, other Hindu dietary rules are observed more strictly. It is a Hindu belief that every living being has a soul as precious as that of a human. It follows that Hindus would practice vegetarianism, although is not as common in the north.

Traditional south Indian dress for men also differs from the *dhoti* worn in the north. Southern men often wear what looks like a type of sleeveless undershirt, and a sarong which they call a *lungi*. This garment is usually brightly coloured, and often checked or flowered.

Kerala
—Poverty and a High Literacy Level

A young man and his son from the State of Kerala on India's southwest coast.

The people here represent most of the world's main religions: Hinduism, Islam, Christianity and Judaism.

Largely owing to the efforts of Victorian missionaries, Kerala has a literacy rate twice that of India as a whole. Columns of children crowd the roads on their way to school in the mornings, each neatly dressed.

At the same time, tea shops in the villages are crowded with men reading the newspapers or listening while others read aloud. More than forty newspapers are published daily in Kerala. They are read and discussed by people of all classes. Anglican missionaries introduced the first printing press here in 1821 and the first newspaper was printed in 1846.

The level of income in Kerala is well below the national average. This poverty, together with the high literacy rate, has led to a communist government being elected.

Aryan–Speaking Peoples of the North —Many Cultural Differences

The northern boundary of the Deccan region forms a natural barrier between the south and north. Generally, northerners speak one of the Aryan languages. But the 600 million people of the north differ widely.

Bengalis –

In the northeast are the Bengalis. They will tell you that they are India's brightest, most inventive and interesting people.

"We are a special people, a mixture of Aryans, Mongols and Huns. When the Aryan blood comes to the surface you see our intellectual side. When the Mongol blood rises we might demonstrate violently."

Like Kerala, West Bengal has also elected a communist government to their state legislature.

Rajasthanis –

The people of Rajasthan belong to the proud tradition of the Rajput warriors who fought against – and then with – the Mongols to keep outsiders from taking over India.

A Bengali sandle-maker from the north coast of India.

Rajasthani Woman— *The women of Rajasthan are noted for their independence and courage.*

The women as well as the men tend to be courageous and proud, whether it is going against a custom and insisting on family planning, or by going against the law and committing *sati* or *suttee*— being burned on their husband's funeral pyer.

In August of 1980, a sixteen year old Rajasthani girl chose to die in this manner. A group of Rajasthani women staged a procession, not in protest, but in defence of what they called a sacred tradition.

Although these actions involve only a very small number of women, they represent the courage and devotion of Rajasthan's women, who centuries ago killed themselves rather than be captured by the enemy. Also other adventurous women's stories are told in songs passed down from generation to generation.

The women of Rajasthan also show their independence in dress. Rather than the traditional sari, they generally wear long, full skirts in bright colours of red and yellow. These are colours which can be easily seen in the desert parts of their land.

The men usually have moustaches, and wear turbans; their tunics flare out at the waist. As one moves westward into the desert the moustaches grow more luxurious, the turbans brighter, and the tunics shorter and more flamboyantly flared. The Rajput love of shooting game has led to a cuisine of delicately spiced

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dishes of rabbit or game birds, cooked on charcoal or in earthenware pots.

A Rajasthani photographer, Raghuber Singh, wrote of his people:

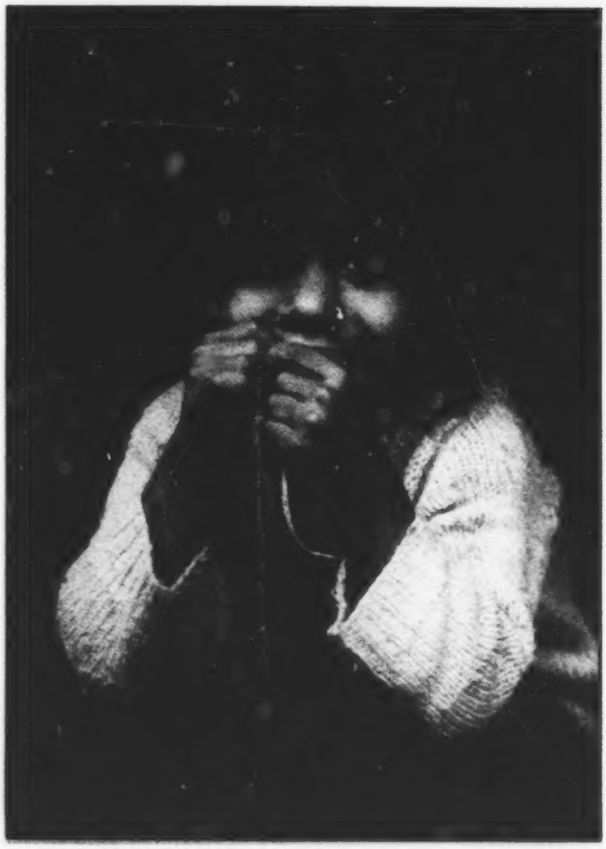
> *"Their exuberance, their vitality, their ability to laugh, to sing and to dance, interwoven into the rich fabric of their culture makes them stand out."*

Biharis –

There are about ninety million Biharis, who live in their northeastern state. Bihar is run on feudal lines with landlords, the ruling elite, determined to keep the upper hand. They have contempt for the law and pay their workers well below the minimum wage. The great majority of people are subsistence farmers and landless labourers, many of whom are untouchables. Much of Bihar's bloodshed is caused by high-caste landlords trying to keep their low-caste workers from demanding their rights.

Most Bihari people are courteous, honest and kind but they are also bitter and afraid. They talk of organizing to fight the oppression of the landlords but their efforts are met with violence.

Many of them do not vote because they are kept away from the polling booths by hired guns. In the 1980's, Bihar has become a symbol for corruption, gangsters, intimidation and



BIHARI –
A young girl from Bihar in northeast India.

the lowering of standards in public life.

The people respond with willingness to bend like reeds to the oppressors, by being ready to compromise, by resisting change and by being suspicious of anyone who isn't related to them.

With these qualities the Hindu people have been able to survive through millennia.

An Indian woman covers her face with her sari. Many Indian woman face lives of hard work. They often get less to eat than men.

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RELIGION

As the sun rises, thousands of Hindu worshippers gather along the banks of the Ganges in the city of Varanasi. Gently slipping into the water, they pour it over themselves and drink, indifferent to the pollution. Satisfied that they have washed away their sins, they emerge feeling blessed. An Indian is more likely than not to be a Hindu. They make up more than 83 percent of the population of India.

- ***Why is the marriage of a daughter a dreaded burden for many families?***
- ***How do government assistance programs for Harijans actually accentuate their "untouchability"?***

Hinduism
—Duty and Destiny

Hindus believe that the soul of each person is eternal. When the body dies, the soul is reborn in a different body, which is determined by their deeds in their past life. If a person performed their *dharma*, the duties of their caste position, they would be reborn to a more privileged position, perhaps a Brahmin. If they chose not to fulfill their caste duties, then their next life would be lived in a lower position, such as that of an untouchable. Consequently, Hindus believe everyone is responsible for the position in which they find themselves.

Hindus also believe that the only way to escape from this round of suffering is to achieve the highest goal of Hinduism, *moksha*, which means extinction as an

Everyday thousands of Hindu worshippers gather along the banks of the Ganges River in the holy city of Varanasi.

individual through union with *Atman,* the Universal Soul, or God.

One of the main methods of achieving this release is through yoga, the best known form of which is *Hatha-yoga*, with its body positions, control of breathing, and meditation.

Although Hindus worship thousands of different gods and goddesses, these are thought to be only different facets of the one God, Brahman, the Universal Soul.

The majority of Hindus, however, do not worship the ultimate force of Brahman. Lesser gods and spiritual forces (ancestors) are more understandable. Hindu bus and truck dashboards are usually decorated with Hindu religious symbols. Many homes have shrines, and families who are better off have a room set aside for worship.

Hindu reform movements often try to improve the difficult conditions of the people. They criticize the elaborate and expensive Hindu rituals, *samskaras*, such as marriage and death ceremonies, which usually cause families to go into debt, that they cannot break out of. Some reform movements have attempted to make changes in areas of Hindu beliefs, such as the dowry—which in India consists of the money, goods or estate that a woman brings to her husband in marriage.

Marriage for millions of Indian families is a dreaded financial burden. In rural areas, the marriage of a daughter also involves the loss of an important worker. In most areas of India, the bride's family is expected to provide a dowry

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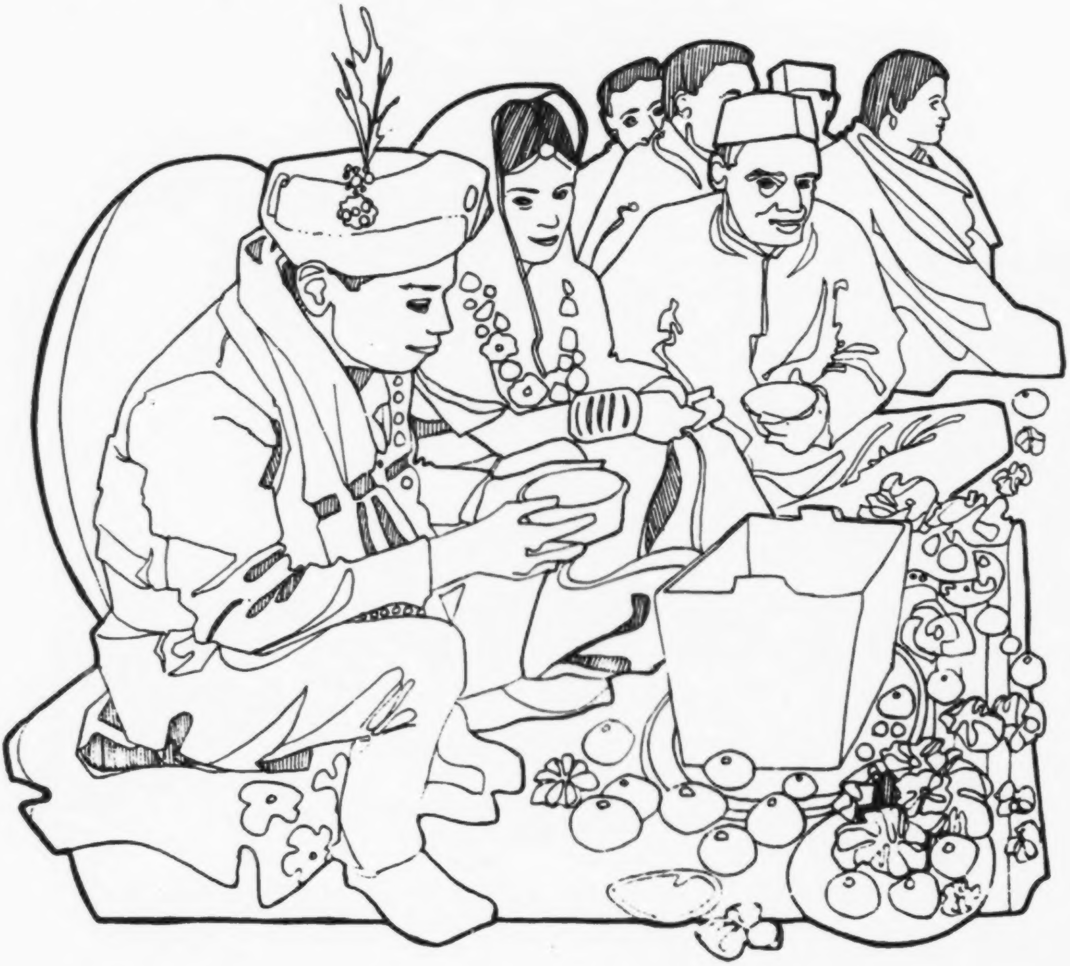
for her. On top of this expense, parents try to provide a lavish wedding for their daughter. Poor families may have to borrow and take on debts they will have to pay for the rest of their lives, with some becoming bonded labourers, which is a type of slavery. Countless families are ruined. Giving and receiving a dowry is forbidden under the law since 1961. It is almost impossible, however, to prove an offense is being committed so it continues. Dowry is important because of its part in Hindu tradition. It allows Hindu families to show they have an acceptable social position. In India most marriages are arranged by parents, and young people do not have to concern themselves with finding a mate.

The size of the dowry depends on many factors. The better a young man's education, the larger the dowry. A graduate of a British or American university

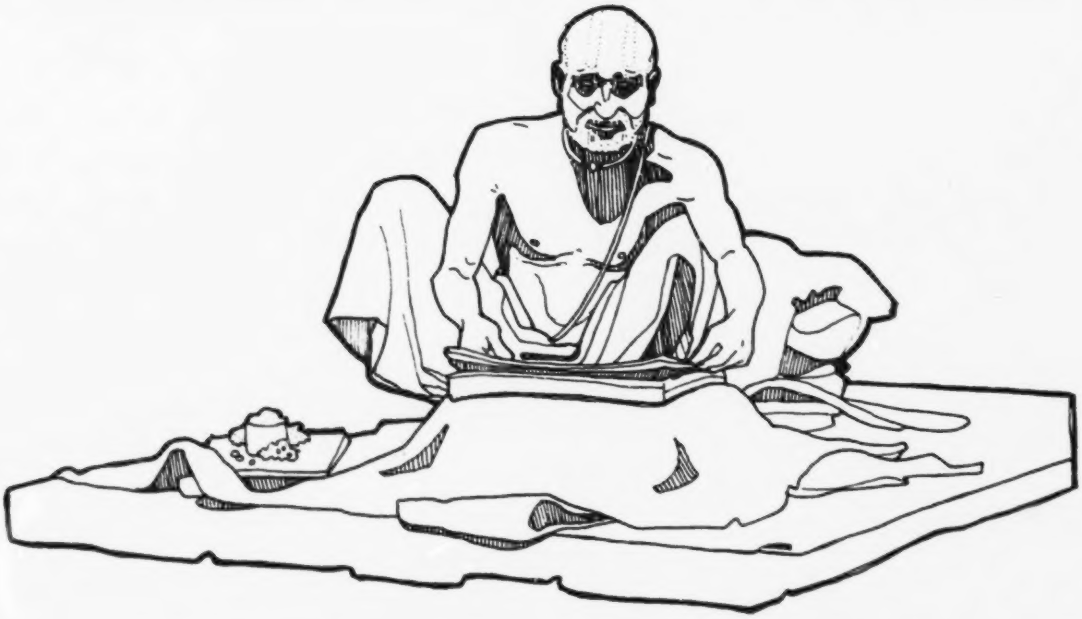


In India most marriages are arranged by parents and young people do not have to concern themselves with finding a mate.

or a professional man may receive $50,000. A middle-class young man may get a car or a television set. A poorer young man may ask for a bicycle. A girl's father can use his daughter's educational qualifications, fair skin or beauty as bargaining points. If a couple has several daughters, the burden may be too difficult to bear.

In Indian society, girls are not as highly regarded as boys. They receive less food and medical help so that there are fewer girls then boys and they do not live as long. There are only 935 females for every 1000 men in India. Many wealthy couples are now going to medical clinics, which, for fees of more than $1000, use scientific techniques to ensure the couple will have a baby of the gender they prefer. Ninety-seven percent want sons.

Sometimes when a girl's family cannot pay all of the dowry, the husband's family applies pressure, insisting on getting whatever money and goods they can.



A Brahmin priest reading Hindu scriptures, called Vedas.

When a girl marries, she goes to live with her husband's family. Girls often find it difficult to get along with their mother-in-law. A large number of young wives are ending their lives because they can no longer stand the harassment and demands for more dowry. Also a number of these girls have been murdered by their in-laws and their bodies burnt.

Divorce in India is quite uncommon but is becoming more frequent in cities. If a woman is educated she can often support herself. But with little education, few friends, and being used to living in a large extended family situation, divorce is usually too frightening for most women. Also most women seeking ways out of unhappy marriages are often not welcomed back home. The family will be disgraced if a married woman wants to come home. A woman is expected to stay with her husband's family even if her husband dies.

When a woman is widowed she becomes an unwelcome burden in her in-law's home. In traditional families, her presence is thought to be unlucky. Prospects for remarriage are poor, as most men want to marry younger women.

Child marriage is an old Hindu custom that is still practiced in the countryside. A girl still unmarried in her teens is considered "on the shelf". The law states that fifteen is the minimum age for girls to be married while eighteen is the minimum age for boys. However, in some states, half the girls married in a year are under fifteen.

What Is Caste? —"A Sense of Belonging"

From very early times, India has been divided into subcasts called *yati*. There are more than three thousand *yati* today. Each *yati* does not intermarry with or eat with any other.

Chandran Narayan, a student in India, will tell us about caste.

Race: *"Some people think that the caste system began when the light-skinned Aryans conquered the darker Dravidians. The early Brahmins, who make up the highest caste, were probably Aryan, but many strict Brahmins from the south of India are darker than some low-caste people. There are both dark and light people in high and low castes."*

Income: *"Many high-caste members have a good education and a good job and would be considered "upper class". Yet there are many poor Brahmins, and many wealthy low-caste members."*

Occupation: *"Although sons often follow their father's occupation, there are also exceptions. In the villages of the north many farmers are Brahmins. The army is made up of hundreds of castes, most of which are not of the warrior group. In some areas the dominant land-owning caste may be one of the lower castes."*

Subcastes: *"There are thousands of subcastes. Among untouchables there are 550 subcastes. And there are hundreds of Brahmin castes in the Delhi area alone."*

Caste Behaviour: *"Although many caste customs are breaking down, especially in the cities, one custom that remains strong is intracaste marriage. When I marry, my parents will choose a wife for me from a family of the same subcaste. We will be familiar with the same food and religious rituals. Our caste traditions will be passed on to our children.*

"Most of the time we socialize with people of the same group. We feel more comfortable with people who share our history and traditions. Wherever I travel I know that I can count on members of the same subcaste for help. Being a member of a caste gives us a sense of belonging."

High Versus Low Caste: *"The difference between high and low castes has to do with ritual purity. The poorest Brahmin has a higher ritual status than a powerful landlord or a wealthy trader, who are of lower castes. High and low castes have to do with purity and impurity, which is not the same as sanitary and unsanitary. Eating meat, especially beef, is thought to be polluting, as is drinking alcohol for some people. Occupations such as cutting hair or doing laundry are considered polluting. On the other hand, bathing is thought to be ritually purifying.*

"Most Hindus believe that they were predestined to belong to their caste as a result of their good or bad actions in their past life. Occasionally, though, a low subcaste will imitate the behaviour of an upper caste.

"If the low caste allows meat eating, members may decide to become vegetarians. The caste may change its name to make people think it is a higher caste.

"Here in India we hardly ever use the word "caste". We speak of community instead. By community, though, we mean all of the things I have been talking about."

Untouchables.
—The Outcastes, Or Harijans

A Hindu has a one-in-seven chance of being born outside the caste structure. These are people who are known as outcastes or untouchables. There are 100 million of them. It is among their ranks that many of India's poor, mistreated, bullied and deprived can be found. They are banned from using village wells or temples, and they are not allowed to live in the village proper. It is often they who are featured in the brutality that can be read about in the daily newspapers. *"Harijan Village Burned". "Seven Harijan Found Murdered".* These are the people who sell themselves into bonded labour, who work without pay, or for a meal, or for pittance wages for the farmers, landlords and construction bosses.

The rights of the *harijans* are stated in India's constitution. Priority is given to them in getting government jobs and in getting into schools and colleges. The government has set up quotas of reserved places for them to fill if they qualify. This system of "reservations" actually accentuates the person's untouchability rather than working to eliminate it. Untouchables sometimes try to pass themselves off as members of another caste. This, however, is not always successful, and when found out they then suffer the consequences.

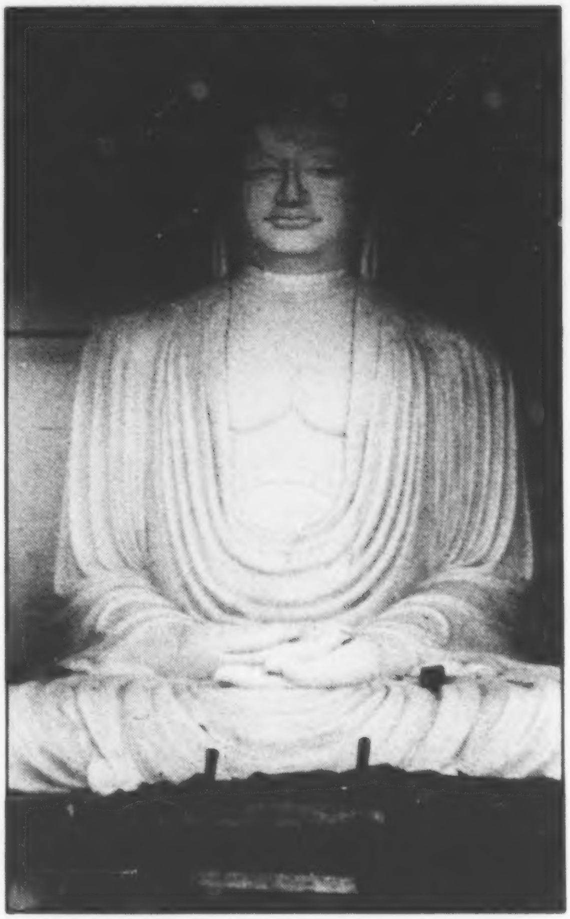
Buddhism —The Wisdom Of The Enlightened One

Buddhism was founded by Siddhartha Gautama, known as the Buddha, or Enlightened One, in the late sixth century BC. The original doctrines of Buddhism were a protest against the Hinduism of that time. The Buddha questioned the Vedas (Hindu Scripture), the caste system, different superstitions and the superiority of the Brahmins. Buddha encouraged his followers to question his own teachings. His Four Noble Truths were believed to explain the mystery of human existence.

THE FOUR NOBLE TRUTHS

1.All life is suffering.
2.Suffering arises from desire for, or attachment to, persons or objects that can be destroyed or lost.
3.To end the suffering, we must end desire.
4.The method to end suffering is to follow The Eightfold Path, also known as The Middle Way. This Path means following the right view, resolve, speech, behaviour, livelihood, effort, concentration and contemplation.

A person must follow this path to escape the endless chain of rebirth and reach the ultimate



BUDDHA: Buddhism was founded by Siddharta Gautama, known as the Buddha in the late 6th century.

state known as Nirvana, or oneness with the universal, Buddhism's highest goal.

Although Buddhism is no longer a primary religious force in India, the impression it made on Indian culture is important. The Emperor Ashoka, who ruled India in the third century, promoted Buddhism. Many of the great ancient literary and artistic masterpieces were inspired by Buddhism.

Since independence, the number of followers of Buddhism has increased. Conversion to Buddhism has been used by low-caste members and untouchables to improve their standing in society. Most who convert, however, return to Hindu practices.

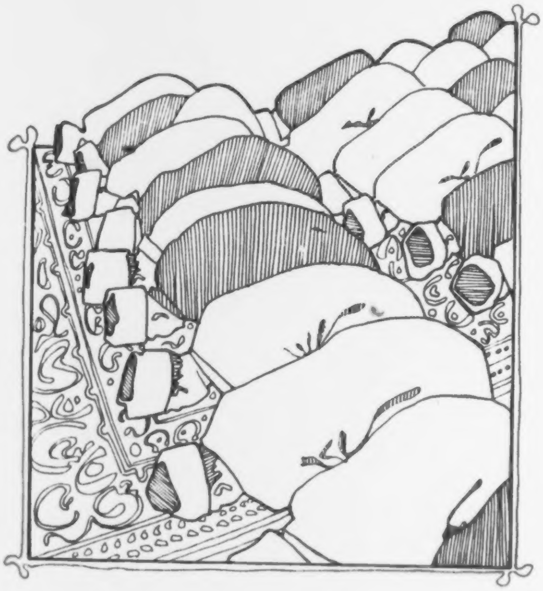
Jainism
—No Need For A Creator

Like Buddhism, Jainism was also founded in the sixth century BC and also was a protest against the caste system and the claim of Brahmins to spiritual superiority. According to the beliefs of the Jains, it is only through control of the mind and passion that Nirvana can be reached.

Mahavira, the founder of Jainism, found no need for a creator, as he taught the universe has existed through all eternity and will continue to exist.

The Jain principal of respect for all living things has kept them from taking up occupations involving hunting, fishing or farming. Most Jains work in banks, business or the professions, which has been profitable for them. The Jain monopoly of money lending, however, has made them unpopular in some areas.

The Jains are concentrated in the Bombay area. The community runs



Muslims at prayer

retreats for orphans and widows, rest houses for pilgrims and animal hospitals.

Islam *—Submission To God*

"God is great. God is most great." The call of the *muzzin* reminds the Muslim faithful that it is once again time to pray.

Five times each day, Muslim believers spread out their prayer mats—in their homes, in mosques, or perhaps in the street, but always facing Mecca.

There are more than eighty million Muslims in India, almost the same number as in the Muslim nation of Pakistan.

Islam means submission to God and those who submit are Muslims. Each Muslim has a personal relationship to God; there is no intermediary or clergy in orthodox Islam. Those who lead prayers, preach sermons or interpret the law do so because of superior knowledge and scholarship rather than as a result of any special powers or ordination.

Islam imposes a code of conduct which encourages generosity, fairness, honesty and respect. It forbids gambling, usury (charging high interest rates), and the consumption of pork or alcohol.

Islam considers all people equal. Not only socially equal but equally able to achieve salvation.

However, in practice, Indian Islam has been affected by the Hindu caste system. Social distinctions similar to those of high and low castes are made. The descendants of Muslim conquerors and high caste Hindu converts are thought of as *sharif*, or noble. Other Muslims come under the heading *atraf*, or low-born. In some places there is a class which is equal to the Hindu untouchables. These people are known as *arzal,* the lowest of all. Seldom is there intermarriage between groups. *Arzals* are not allowed to enter the mosque or to use public burial grounds. Members of this class usually have similar occupations to Hindu untouchables.

Muslim mystics, called *sufis,* teach that through devotion, Muslims can strive to become one with God, or Allah. A Muslim has five duties, which form the five pillars of their faith.

The believer must:

1. believe in the one true God, Allah.

2. pray after purification through ritual ablutions at dawn, midday, midafternoon, sunset and nightfall. Prostrations are to accompany the prayers, which the worshipper recites facing Mecca. Men usually pray together, often at a mosque. Friday is the Muslim holy day and men are required to attend prayers at the mosque on that day. Women who attend public worship at the mosque are segregated from the men. Most pray at home.

3. give alms to those less fortunate than themselves.

4. fast during the ninth month of the Muslim calendar, Ramadan. During this time, believers do not eat, drink or smoke between sunrise and sunset.

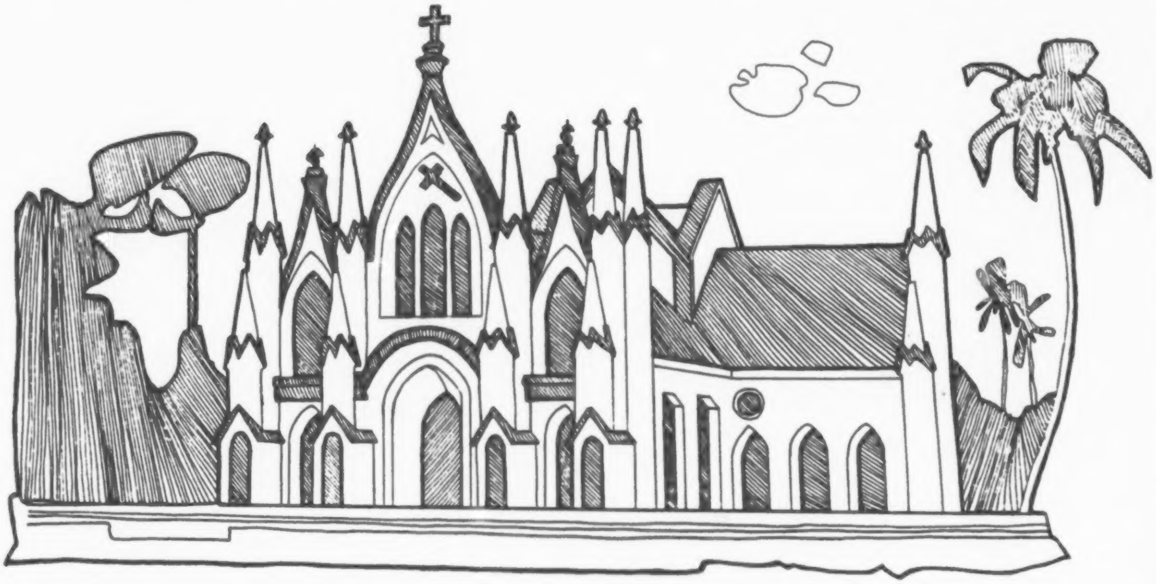
5. at least once in their lifetime, make the *haj,* or pilgrimage, to the holy city of Mecca, where they take part in special rites. The returning pilgrim can add the title *haji*, or *hajia*, to his or her name.

Muslim women are often discriminated against. They are usually expected to serve both God and men, who are their "maintainers". The Prophet, Mohammed, taught that both men and women should seek knowledge from the cradle to the grave, indicating that greater gender equality should exist.

Sikhism
—One God, Equality For All

The Sikh religion, founded in the sixteenth century, is often thought of as being the offspring of a union between Hinduism and Islam. Its founder, Nanak Dev, taught belief in one God. The believer who seeks harmony with the divine can achieve salvation.

Guru Nanak also emphasized the Islamic belief of the equality of all. His



A Catholic Church in the State of Kerala

message appealed to many, but especially to the poor farmers of the Punjab region. They would get together and sing hymns in their mother tongue and they ate together from one kitchen in a casteless brotherhood.

Sikhs became a military community in response to Muslim persecution. Every Sikh man is required to observe and wear the five *kakkari* : *kish*, uncut hair and beard; *kachh*, short boxer pants; *kara*, an iron bangle; *kanga*, a wooden comb; and *kirpan*, a dagger. The turban is not compulsory but has become a symbol of the Sikhs.

Christianity —Several Periods Of Conversion

A gowned priest approaches the communion rail. The faithful drop to their knees. "This is the body of Christ. Eat this in remembrance of Him and be thankful", says the priest, each time he gives a wafer to one of the faithful.

With this ceremony, Christians become one with their God. Although Christians are only a small percentage of the Indian population, there are more than twenty million of them.

The Kerala Orthodox Church is believed to have been founded by the Apostle Thomas in 52 AD.

The original converts were mostly from the upper castes, and the early missionaries did not interfere with the people keeping local Hindu customs and class distinctions. The descendants of these early Christians are generally well-educated, politically aware, and highly respected.

Another period of Christian conversion took place in the late eighteenth century, when large numbers of Protestant missionaries arrived in India. During this period large numbers of untouchables became Christians for the same reasons that they converted to Buddhism or Islam; to become more accepted.

Since independence, the government has regulated the number of foreign missionaries. Several India-based churches now send missionaries to work in East Africa, Nepal, Thailand and Indonesia.

The Roman Catholic Church has stressed the need to accept Indian ways of thinking and feeling, as well as integrating Indian art and dance into the Roman Catholic community.

The Roman Catholic policy on family planning, however, is an area of disagreement between the Roman Catholics and Indian government policy. Almost nine million of India's twenty million Christians are Roman Catholic.

In general, Christian communities have a higher standard of English education. There is also greater freedom for women, with large numbers entering teaching and nursing—a profession often unacceptable to high caste Hindu women because of its association with the body, and the need to nurse lower caste members.

The influence of Christianity far outweighs the small percentage of its believers.

Zoroastrianism
—Many Parsis Marry Outside Their Faith

Zoroastrianism was the main religion in Persia (now Iran) before Islam. When the Muslims conquered Persia, the Parsis, who retained the Zoroastrian faith, fled to India. Their descendants live today in Bombay. The Parsi ability to prosper is well-known; the Parsi family, Tata, is India's most successful business clan, with investments in steel, engineering, chemicals and transport.

The number of Parsis, however, is getting smaller. Many are well-educated and are convinced of the benefits of having a small family. There are about 90,000 of them but their numbers are falling each year. Many Parsis have settled in North America or Europe and almost half now marry outside their faith. As well as falling numbers, there is a falling off of maintaining the faith in Zoroastrianism. Few members are joining the priesthood, and knowledge of their rituals may soon be lost.

The Parsis believe in one Supreme God, and venerate fire, water and earth and avoid polluting them.

Judaism
—Black and White Jews

The first group of Jews settled on the Malabar Coast about 70 AD. Another group came from Arabia in the seventh century, after Islam was victorious there. Yet another group came from Iraq in the last century.

Jews are divided into two different groups. One, known as the Black Jews, are descendants of servants in Jewish homes, who adopted their employer's religion. There are also the White Jews, who maintain a social superiority and do not marry outside their group.

Most Indian Jews have kept their religious identity. Religious education is carried out by individual families. In some areas they have adopted local religious customs.

RURAL LIFE

India's some 576,000 villages are home to about two-thirds of India's people. All of the nation's villages depend on agriculture or in some cases fishing for the livelihood of their people.

- ***How might the high rate of infant mortality in some villages be overcome?***
- ***Why the struggle between rich and poor?***

India's Villages —Their Character Depends on History, Environment and Climate

Some Indian villages are only small hamlets of less than two hundred inhabitants yet others located on highways in highly-populated areas may have as many as 10,000 residents. Most are made up of people of different religions and subcastes. Some villages, however, have only one main religion or caste group. Also India's villages are very different from each other depending on their history, environment and climate. We will meet people from villages located in three different areas of India: a desert-like region of the northwest, the deforested plains of the central east portion of the country and the tropical southwest coast.

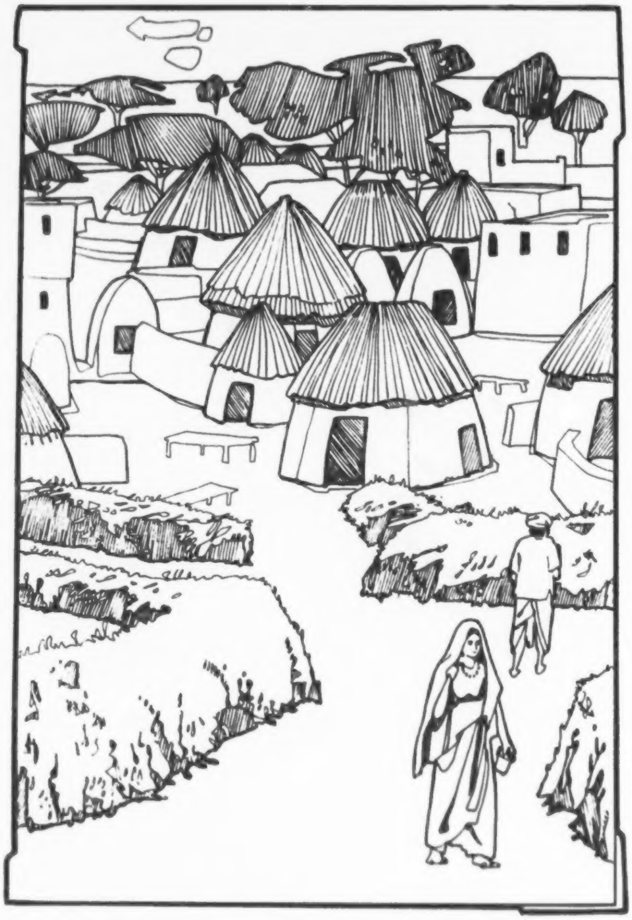
A Village in Rajasthan —Mud Walls and Flat Roofs

Kesi Singh is a 40-year-old widow who lives in a very small village in central Rajasthan, where the mud walls and flat roofs of the houses seem to tremble in the heat of the day.

Kesi Singh: *"Namaste. Please call me Kesibai, which means sister Kesi. First of all I will describe my village for you. The village consists of a group of cottages with stone walls, covered inside and out with a beige plaster of mud and cow dung. A similar plaster which covers our floors is polished to a high shine. Most of the homes are clustered in a small circle on top of a hill. Each house has its own yard where we keep our goats, cattle and buffaloes. The yards are surrounded by two-metre high fences, made from dried thorn tree branches. These high fences encircle the whole village, which can only be entered through a huge wooden door. This village plan has been used in the north over the centuries to protect villages from invaders. Homes that have been constructed recently are located outside the perimeter of the wall.*

"Because our fields were won from the forest in the recent past there are no feudal landlords claiming a portion of the village crops. Instead there are the government tax collectors. All the farmers complain about them and then in the end give in and pay their taxes.

"Now I would like you to meet some of my closest neighbours. Most of us in the village have the family name Singh which means lion. This is a common name for Rajputs who belong to the warrior caste, though most of us are now farmers.



Kesibai's Village consists of a group of cottages covered inside and out with a beige plaster of dung and mud.

"The neighbours on my right are Moti and Dakhu Singh. Moti is tall and lean and dark. He is fond of joking and laughs out loud unlike most of us who are more reserved. He is intelligent and has taught himself to read and write so that he could do his own accounts. He also taught him-

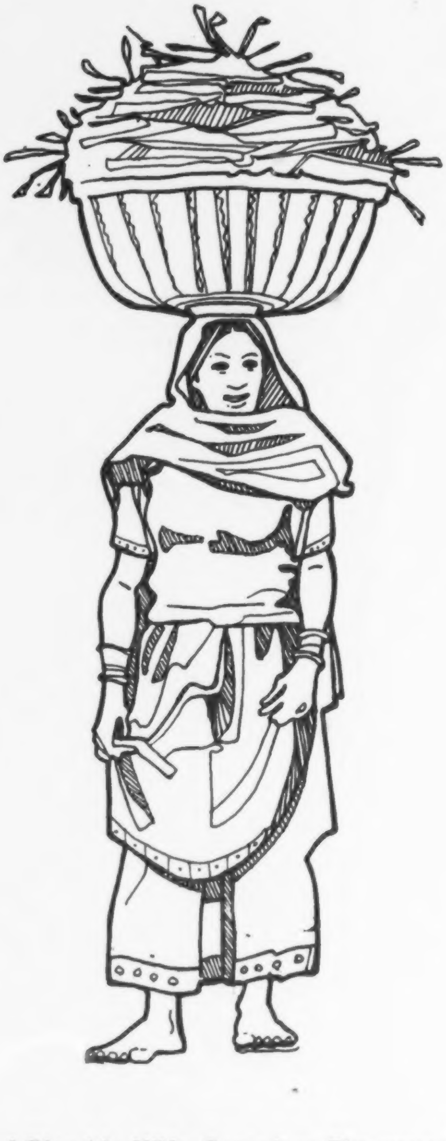
self to play the sitar and leads the men in the village bhajan singing sessions though he gets the words mixed up sometimes.

"His wife Dakhu is a shy woman about 18. She is also good-humoured and quick-witted. She is a hard working and capable wife. She just had her first child – a daughter – last year.

"Moti's mother who also lives with them has a harsh grumbling voice but she is one of my friendliest neighbours. She is proud of her two sons and although she is small, thin and bent, she works uncomplainingly at home and in the fields which the brothers share. I seldom hear her speaking to her daughter-in-law, though they seem to get along.

"Nol Singh and his family live on the other side of me. Nol is a tall, stocky, hard working man. He was away at the mills for awhile but he prefers to farm. His wife is about 20 years old. She is always busy fetching wood and water, cooking, looking after her two baby sons, carrying stones for her husband's wall, driving the animals to the water trough and bossing her husband's younger brother around. Her husband sends the boy to school and plans for him to go to high school and eventually become a clerk. Ham is 12 and big for his age. He sometimes bullies the younger boys.

"I am a widow; when I was 32 my husband died of malaria. The life of a widow is difficult in India. We are expected to wear only white or grey clothing, eat only certain vegetarian foods and fast at least one day a week.



Nol Singh's Wife Carrying Firewood

We almost never remarry even if girls were married as children and never saw their husbands. Many widows have their heads shaved once a month. We can not take part in festivities such as weddings and festivals. Our presence is expected to bring bad luck.

"I have given birth to both a son and a daughter. When my son was born there were murmurs and grins of pleasure. My husband gave the midwife a large reward. When my daughter was born there was neither a tip nor any celebration. But at both births the women who came to help took note of the exact time of day the babies were born. I was then able to give this information to the village astrologer so he could chart the baby's horoscope. Hindus believe nothing is accidental; the universe has an order which can be studied. The horoscope is a chart showing a person's future and past. We consult the astrologer before any important event such as sinking wells, building a home or planning a marriage.

"With our son's death we knew we would have to go to the moneylender to borrow for our daughter's dowry. ... We could never hope to pay back the money because moneylenders charge such high rates of interest."

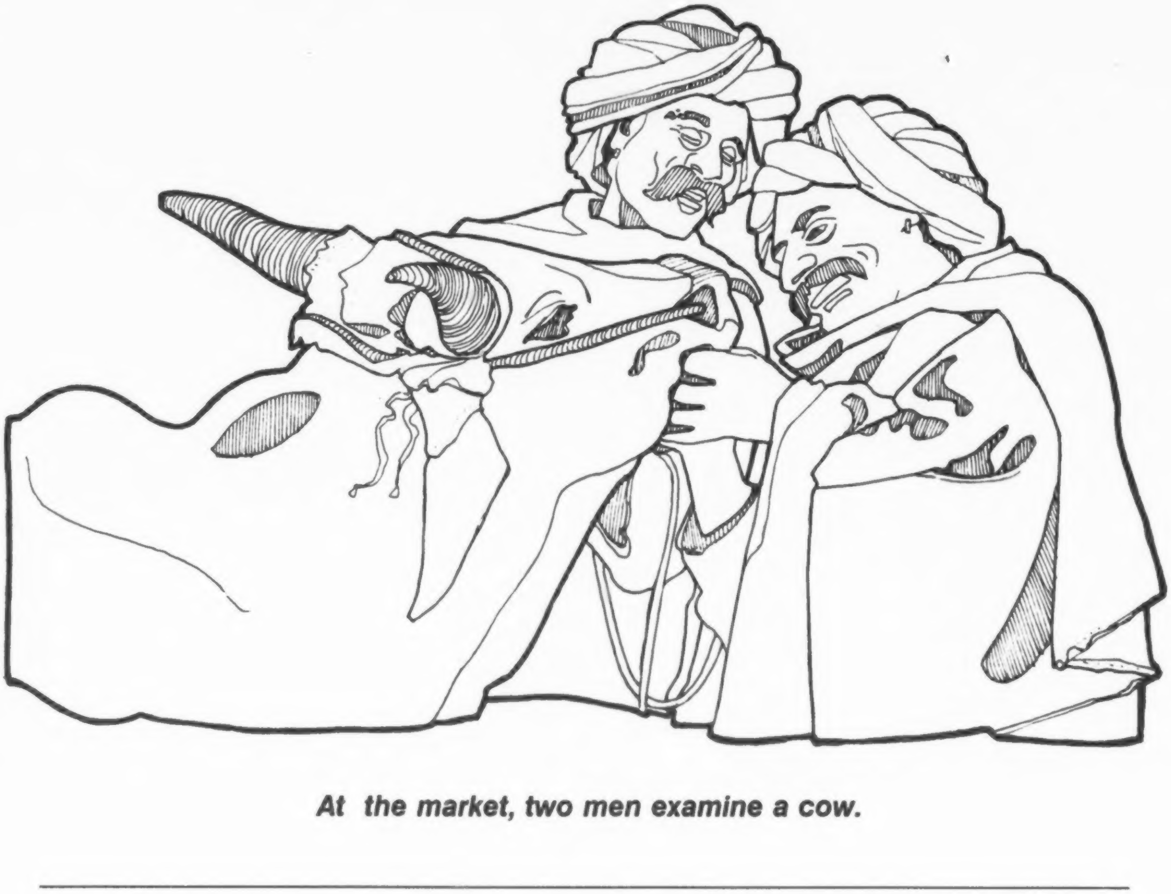
"My son was three when he died. There had been a drought and he got dysentery. He died of what we know now was dehydration. This was a tragedy for our family. Not only was his death bad enough but according to our customs boys are more helpful to a family than girls. They take care of their families all of their lives; they bring their wives to work in the home and on the farm. Their children also stay with the family and help. Only sons perform the necessary rituals at the burial of their parents.

"When a son marries his wife brings a dowry with her. My husband and I were hoping to use part of the dowry that our family would receive from our son's marriage to pay for our daughter's dowry. This was the only way we could afford to have her properly married without going into debt for the rest of our lives. With our son's death we knew we would have to go to the moneylender to borrow for our daughter's dowry. This usually means financial ruin for a family. We could never hope to pay back the money because moneylenders charge such high rates of interest.

"My daughter and I were very close when she was growing up. This was because we both knew that she would soon leave home. She never went to school because we needed her help both at home and in the fields. Few girls in our village ever go to school. I was firm with my daughter and insisted she learn to cook our Rajasthani dishes well. But I also had a lot of sympathy for her because I knew how difficult her life would be.

"When my daughter was 15, my husband and I found a suitable husband for her. Most girls are married earlier, but she was our only child and we didn't want to lose her. After the wedding my daughter went to live with her husband's family. There she has the same chores as she had at home only this time she must work under the critical eye of her mother-in-law.

"Since my husband's death I have lived in this tiny house. Small amounts of grain are given to me by Dazi and Moti Singh because they inherited my husband's fields. With the millet I make rotis (unleavened bread). Sometimes Moti's mother will bring me a little buttermilk which I cook with millet flour to make a gruel we call rabdi.



At the market, two men examine a cow.

"Many changes have taken place in our village since I came here 27 years ago when I married. The population has increased from 103 to 184. This is slower than the average population increase in India. Government workers tell us that more of our babies die than in most other communities. This is likely because our water supply gets contaminated by not being covered. Also, the mothers of our children are not educated so don't understand what causes their children's illnesses. Although we now have a health clinic nearby, when our children get sick we prefer to pray for them at a local shrine or take them to a magical healer. The doctors do not understand our problems; they think of us only as poor peasants and look down on us.

"We now grow different kinds of fruit in the orchards. These include papaya, bananas and limes. Some farmers now plant garlic, green onions, okra, turmeric, and fodder for our cattle. These are sold in the local market.

"Now most village families have a radio. In the towns, radios have become a nuisance with loudspeakers in every marketplace blasting out the most recent hits of Indian movies. In our village the radio is turned on only to listen to probably two programmes. One is news for farmers and the other the singing of bhajans which are religious songs.

"In the last ten years about six villagers have managed to buy bicycles. Now eight buses pass daily along the village road where before there were none. People travel further and more often and there is much more talk about events throughout India and in other places in the world. But over the years there has only been a slight increase in the number of villagers who can read and write but the increase is only among the men."

Villages in Central East India —"Battlegrounds for the Rich and Poor"

In theory Indian villages are ruled by an elected village assembly called a *panchayat*. But most village councils are dominated by wealthy land owners and in some villages elections have not been held in years.

An Indian anthropologist has said "Many Indian villages have ceased to be communities and have become instead battlegrounds for the rich and poor to fight each other." There have been many violent clashes between landless villagers and the goondas who are hired by the wealthy land owners.

In rural India land ownership is the key to power. We will visit two villages in eastern India where wealthy landowners control much of the land.

In one village the leader is determined to keep control and increase his profits as much as possible.

In the other village the head person is sensitive to the needs of the other villagers.

Let's look at the differences in the villagers.

There are 160 families who live in this village.

Number of Families	Number of Hectares Owned
1	100
4	10-20
20	4-10
35	1-4
80	1 or less
30	no land

Sarat will tell us about his village:

Sarat: *"Our community is controlled by a dora. That word translates in English as boss or leader. The name of our dora is Jagga Lal. He owns more than 100 hectares as well as occupying state owned land. Also he manages to take over the land of those who die without heirs even though this land should legally go to the government.*

"About 150 village families who own ploughs must plough the dora's land without pay. The 50 families who own sheep must give the dora a sheep each time he holds festivities which is several times a year. Also families have to give him ghee (clarified butter) and let him use their ox-carts to transport it. The women who do laundry in the village and the barbers must work for him free of charge.

"The government distributes a certain amount of eggs, milk and cooking oil to help improve the diets of village children. But the dora takes half of the supplies.

"One of our neighbours owned land that a government irrigation canal was to pass through. The government awarded the farmer 1700 rupees for the land but he never saw the money. The dora signed for it but never turned it over to him.

"At this time the villagers are angry because the dora got a government contract to construct a road. He hired the villagers to build it for him.

Tending the Sheep: In Sarat's Village sheep herders must give the Dora (boss) a sheep each time he holds festivities (several times a year). Women and barbers work for him free of charge.

But now that it is finished he has taken all the money and he won't pay the workers the 5000 rupees he promised them.

"The villagers have refused to serve the dora until he pays them. We are demanding our legal rights. The dora called the police and when they arrived he invited them in to his home and served food and drinks. When the washers refused to do the dishes the police began to beat them. When the villagers joined the washers and fought back, they were also beaten and threatened.

"Now the dora has fled to the city where he is fighting back with legal proceedings. He has accused 20 villagers of grazing their livestock and building houses on his land, and resisting the police during clashes.

"Although we have formed a farmers' association called a ryotu-kuli-sangham, we have little power. The dora is friendly with the police and a relative of the judge. Although ours is a bad situation, in other communities landowners have their own private armies who terrorize the poor.

"There are several ways we poor farmers are becoming more aware of our rights. The main one is television. Four years ago our community got a TV set which uses satellites. The programmes combine adult education, health care and improved farming methods. Also a village nearby has a tea room where we can go and pay to watch videos. These are mainly

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movies from other countries such as the US, Japan and Hong Kong.

"One of India's main women's organizations has set up a chapter in our town. They organize childcare, craft instruction, job training centres, family planning talks and training in new agricultural techniques.

"My sisters-in-law who live with us go to the meetings as often as they can but my mother who is very traditional doesn't approve. My brothers haven't made up their minds yet and so give their wives permission to attend.

"Women's rights haven't changed much over the years. When women marry they must cover their faces behind their saris in a number of situations. The dowry system is thriving and when a bride leaves her home she loses all rights to inherit her parents' property. Women work harder than men yet they get less to eat."

Women's groups organize childcare, craft instruction, & family planning talks.

Not far from Sarat's village is another community where the leader, Dasbabu is concerned about his ancestral community. A young man called Debendra, a Harijan who managed to get a good university education will tell us about this village.

Debendra: *"We call our leader Dasbabu. His family is one of three Brahmin families living in our village. The rest of us are Harijan. If a Brahmin touches one of us he must have a ritual bath to cleanse himself. Even if the Brahmin no longer believes in this practice the other Brahmins will not associate with him unless he follows the rules.*

"Dasbabu spends most of his time in a town 60 kilometres away

where he works as a government official. His fields are farmed by five Harijan families. Twice a year he comes to collect his share of the harvest. Dasbabu expects half of the crop, but in protest the families only give him a one-third share and he accepts this. However, he is the only one in the village who can help us if disaster strikes, so it would be very short-sighted of us to challenge him too much. Recently a friend of mine asked Dasbabu for a loan to start a small bicycle repair business and he gave it. There are now more than 25 bicycles in the village compared to three 15 years ago.

In the last 15 years improvements include a health clinic with a doctor and a nurse and two emergency beds.

"Dasbabu's house is the only one in the village with real city comforts. Although we Harijans are not actually allowed into the house itself some of us have been in an annex and could see in. There are ceiling fans, a coloured TV, and a VCR, upholstered sofa and chairs, a refrigerator and florescent lighting. Outside trees shade the house and there is a large flower garden.

"In the last 15 years improvements in our community include a health clinic with a doctor and a nurse and two emergency beds. In nearby villages there is a rice mill and two saw mills, two movie theatres, a regional development bank, a video shop, two automobile repair garages, an ice cream factory and a groundnut (peanut) peeling and packing business.

"Those of us who own land now plant some of it in groundnuts. There is a big market for the crop in Calcutta and some farmers can make up to $300 on less than one-half hectare.

"Some fellows who don't own any land now pedal cycle rickshaws. Village roads with their mud ruts and gullies make the job a strain though. But they can earn up to 50 rupees (about $3) a day. This gives them a regular income throughout the year except when the monsoon makes travel impossible.

"Villagers are starting to educate their children in the hope that they can get government jobs. Our state reserves school places and jobs for Harijans if we get high enough grades. It is through this programme that I was able to get my university degree.

"Since 1974 there has been an electric transformer in the village, which could be a source of power and light. Only Dasbabu and another

Brahmin family use it though. We are too poor to pay for street lighting. It costs 300 rupees (about $19) for each family to install. Most of us are used to not having electric lights and those of us who have radios use batteries.

"Although people are generally better off in our village, land prices have risen much higher than wages have, putting real security way out of the reach of most of us."

An adequate supply of drinking water is often critical for villagers.

A Village in the Tropical South —A Favorite Time of Year is the Festival of Onam

Radia is a fifteen-year-old girl. She lives in a coastal village in southern India with her grandparents, her parents, three brothers and one sister.

Radia: *"On the warm evenings we have here on the Malibar Coast I like to go to the beach and help my father and my brothers put out to sea in the catamaran for a long night of fishing. The traditional type of catamaran that is used on this coast is a kind of raft made of four logs tied together with coconut fibre. The two middle logs are slightly lower than the others. This forms a shallow well in the centre where my father keeps his fishing lines, net, bait and the fish that they are lucky enough to catch.*

"Sometimes my father catches nothing during the night. Sometimes he

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might catch a 100 rupees worth of fish but this doesn't happen very often. Most of the time the catch varies between two to 10 rupees. Out of this he has to pay the rent for the catamaran. The man who owns it is a merchant. He takes part of the catch which he sells.

"Kerala has one of the highest population densities in the world. In some places there are as many as 4000 people per square kilometre. Up the coastline one village spills over into the next. In the evening as the villagers return home from work the roads are filled with people, like rush-hour crowds in the cities.

"Our house is traditional and very simple. It has a frame made of sticks, which is covered with thatch and dried leaves. Usually it is a lot cooler in our hot weather than the modern houses."

"Many people live in our village. There are Syrian Christians, Muslims, and many different subcastes of Hindus. The people of Kerala are generally well educated but the unemployment rate here is very high. Many of our educated men go to work in the Middle East where they can make good money. They send home a large part of the earnings and when they return home they are well off. Now they are building solid, stable houses for their families using imported building materials.

"Our house is traditional and very simple. It has a frame made of sticks, which is covered with thatch and dried leaves. Usually it is a lot cooler in our hot weather than the modern houses. Our whole family works to keep our compound spotless; nothing is left lying around even though there are ten of us living here. Cleanliness and good hygiene keep down the number of flies which reduces disease. The people of Kerala are among the healthiest in India despite our low earnings and undernourishment. There are just too many people for the small amount of usable land. Much of our state is mountain, jungles and coastal backwaters. To make up for this hardly a corner of soil is untended. Our family does not have any land to farm but we have a vegetable garden near the house and two coconut trees. Much of the land is used to grow commercial crops mainly spices such as pepper and cardamon. Tea, coffee, cocoa and rubber are also grown. Our main food crop is rice which along with fish makes up an important part of our diet. Sometimes when our family can't afford rice Mother buys tapioca for us. When that happens we always complain. Most

southerners don't feel a meal is complete unless there is rice.

"My favourite time of year is the festival of Onam. It takes place near the end of August with the beginning of autumn. This is when our main harvest is gathered from the coastal rice paddies. Each year at this time the legendary king Mahabali is welcomed back from the underworld where he lives. King Mahabali is said to have ruled over Kerala in the golden age before caste existed when all people were equal and no one was poor.

"According to legend, Mahabali was so powerful that he had control over the whole earth. The gods felt threatened so sent a representative, Lord Vishnu, in the form of a dwarf. One day he appeared before the king and asked a favour—the gift of as much land as he could cover in three paces. When the king agreed, the god became gigantic and in three strides covered the whole earth. The king was forced to retreat to the underworld, the only kingdom left to him. He asked one request: that he be allowed to return one day each year to see how his beloved children of Kerala are doing.

"On the day of his return we welcome him by making designs of fresh flowers in the entrances of our homes. Each family prepares a special feast and exchanges gifts. People get dressed in their new clothes. We girls usually wear white skirts and coloured blouses and dance with flowers in our hair. Also at this time the snakeboat races are held. More than a hundred young men paddle each of the huge traditional boats, which have high decorated stems. This tradition goes back to the time when the gods of the Brahmins were unknown in Kerala and the people worshipped the Nagas, the serpent gods who lived in the underworld.

> **"In Kerala we are proud that many of our people are educated, even the girls. I have been going to school for nine years now and I hope to finish high school."**

"Many people of the south want the accomplishments of the Dravidian culture given more national recognition. Some have joined organizations which press to give southerners more say in government policies that affect us. In school we learned that the story of Mahabali really represents the Aryan Brahmins of the North conquering the southern Dravidian culture and imposing the caste system on them.

"In Kerala we are proud that many of our people are educated, even

the girls. I have been going to school for nine years now and I hope to finish high school. My family think I would make a good primary school teacher. Kerala employs more primary teachers than the other states so there is a good chance I could get a job. But since people started coming back from foreign countries they are introducing new ideas and ways of doing things. One of the new innovations in our community is the setting up of beauty salons. I would really like to work in one of them. I don't think my parents would approve though. Maybe by the time I finish my education these innovations will be more acceptable in our community."

A typical rural village with a narrow mud roadway

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AGRICULTURE

The projects, set up to increase food production, have in the long term been disasterous. Many of the schemes have actually contributed to even further impoverishment and starvation among the people.

- ***How do poor farmers fall into the trap of bonded labour?***
- ***What went wrong with India's green revolution?***

Indian Agriculture —Famine and Exploitation

'Throughout history the people of India have been no strangers to famine despite the fact that they have lived in a rich agricultural country. For centuries, emperors, sultans and Moguls taxed the farmers until there was little left. Then for two hundred years the British drained the country of its wealth and the people of their energy. The famine of 1770 was the first famine in British India, but in the nineteenth century Indian famines became the topic of conversation all over Europe. It is possible that 10 million people perished. Since independence the situation has not changed. Despite increased food production, a growing number of India's people are undernourished.

In an attempt to solve India's food problems, the Indian government, the World Bank, the United Nations' Food and Agricultural Organization as well as numerous development agencies and foreign governments have been financing and implementing large-scale projects and programmes.

The projects, set up to increase food production, have in the long term been disastrous. Many of the schemes have actually contributed to even further impoverishment, malnourishment and even starvation among the people. Let's take a look at some of the main programmes which have not proved to be as effective as expected, the reason for their failure and suggested different solutions in the light of new facts.

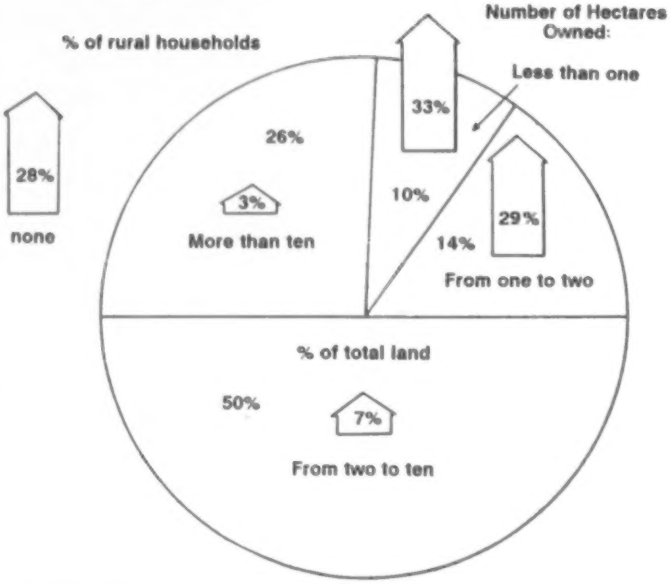
The projects we will look at are:

- Land Reform
- The Green Revolution
- Reforestation
- Water Management Projects
- The White Revolution

Land Reform

The Distribution Problem:

It has been estimated that out of one hundred village households, fifteen belong to the category of large landowners and well-to-do farmers. The remaining eighty-five are middle and poor farmers and the landless. More then a quarter of rural families (more than 150 million people) have no land at all. It has been calculated that the smallest amount of land that a family can make a living from is between three and five hectares, depending on the quality of the land. On average the actual land available for each farm family is less than one-half hectare. Half of the available farm land is in the hands of only seven percent of the land holders.



Distribution of Land Ownership Among India's 79 Million Rural Households

The Inadequate Solution

—The Land Ceilings Act

In order to deal with the landless problem the Indian government passed the Land Ceilings Act. This law made it illegal to own more than 7.28 hectares of irrigated, twice sown land; more than 11 hectares of irrigated once-sown land or more than 22 hectares of unirrigated poor quality land. Under this law almost three million hectares of land have been taken over by the government for distribution among the landless. Only about 1.8 million hectares, however, have been distributed, much of which was said to be infertile.

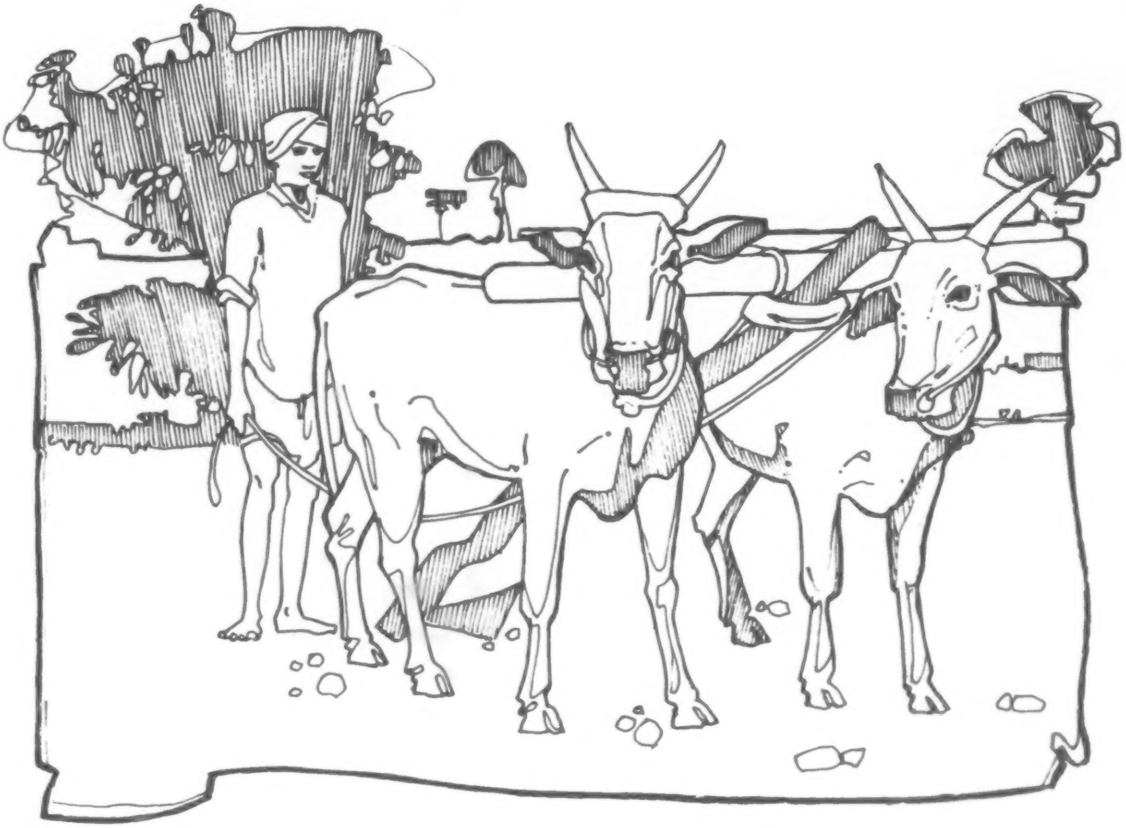
Land reform has largely been unsuccessful because of the resistance of powerful landowners holding large and small tracts of land. Many government officials in both the higher and lower ranks own land. Also, it is likely that most of the upper class in India own some land. Owning land is considered a safe and convenient way of ensuring a family's wealth. These landowners who live off the villages have stopped land reform and hindered rural development. Progress in the villages would mean an end to their lifestyles.

There are so many who need land that the landlords are able to dictate the terms of the agreement. Landlords take a 50 per cent share of the crops.

When owners of large holdings were required to give up any land which was more than the amount allowed, they simply split up their large holdings among their extended family members so that everyone from the oldest to the smallest owned the maximum amount of land.

Villagers are being made more aware of their rights through education, radio, television and contact with the towns. Resentment is forming. Conflicts follow as villagers claim rights to land and higher wages for farm work. The rich control the administration and law enforcement, so when the landlords are opposed they simply have the opposition arrested and beaten up or jailed.

Another reason land redistribution is not working is the enormous increase in population. When a farmer who owns land dies, his property is shared among his heirs. This means farms are constantly being split up into smaller and smaller holdings and more families are becoming landless. Since large farms are often now using machinery, there are not enough jobs for the landless. Because workers compete with each other for jobs, landlords get away with not even paying minimum wages. A few lucky farmers are able to rent land to sharecrop (sharecroppers are tenant farmers who work the land and receive a portion of the crops as payment). There are so many who need land that the landlords are able to dictate the terms of the agreement. Landlords usually take a 50 per cent share of the crops. With the increased expenses of fertilizer, seeds and water, the sharecropper's income amounts to only a one-third part of the produce.



Not every farmer can afford oxen to work his land much less a tractor.

The 85 percent of villagers who own less than three to five hectares are unable to afford expensive machinery or draught animals. Also lacking the influence to get irrigation, technical assistance or government credit, many have become indebted to the larger farms. Many have also been evicted and have become farm labourers or have migrated to the cities.

Since small land holders cannot afford to hire labourers, poor families need many children to help in the fields. As daughters leave home when they marry, couples find it necessary to have at least two sons to help them with their burdens. Poor farmers usually need loans to survive. Often the only security they can offer is their labour.

These poor people frequently are offered work by middlemen who promise good wages. They are paid in advance and are obligated to pay back the money. But the employer charges interest rates so high that the workers are never able to pay back the advance. They are trapped in this form of slavery. There are more than two million such bonded labourers in India.

Land Reform
—New Solutions

B.G. Verghese of the New Delhi based Gandhi Peace Foundation put land reform at the forefront of providing the poor families of rural India with the basic necessities of life. He says that the land reform system is inefficient because most small farmers do not know how long they will have the use of a piece of land or what their rights are with regard to the land they farm. For this reason farmers are not willing to put money and time into improving the land. He suggests that:

- Up-to-date and accurate records of farmers' land rights be kept.
- The government search for and then distribute any lands which land holders own over and above the amounts stated in the Land Ceilings Act.

Farmers should have official recognition of the land they have tenure to. In the case of sharecropping they should have affordable, fixed rent rates so that the land in practice does belong to those who work it.

- The government enforce payment of at least minimum wages to farm workers.
- Homestead plots and kitchen gardens be provided for the landless.
- The government encourage tree farming by communities or small farmers.
- Opportunities be provided for farmers to raise more poultry, pigs and cattle.
- Long term farmers' debts be written off.
- More access to credit be provided.
- Better facilities for marketing produce be provided.
- Small farmers and poor farm labourers form democratic organizations to work for rural change.

The Green Revolution
—New Seed Varieties Produce Higher Yields

After independence famines remained common and many died of starvation. India needed to import large quantities of food. In the 1950s India increased food production by putting some poor agricultural land under cultivation but this was not enough to begin to relieve the food problem.

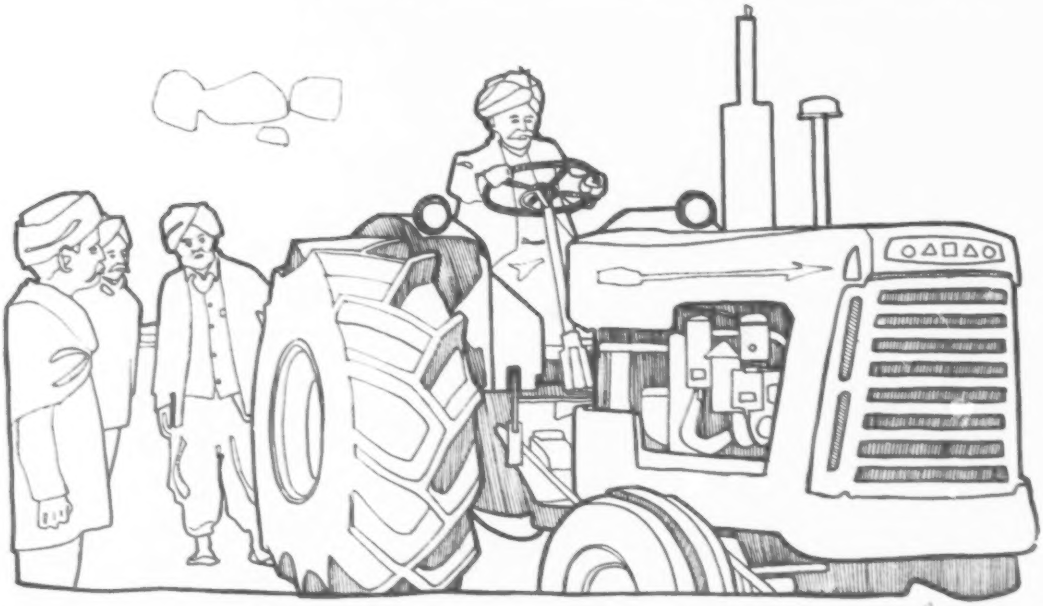
The Green Revolution began in the mid-1960s when varieties of Mexican dwarf wheat were successfully grown in India. Rice strains bred in Southeast Asia were also introduced. From these new Indian strains of wheat and rice were developed varieties with shorter stems. The new varieties needed shorter growing periods and yielded harvests two to three times larger than traditional crops. However, to get the best yields, better irrigation, farm machinery and much more use of fertilizer and pesticides were necessary.

To service the new programme India developed a huge fertilizer industry able to supply three-quarters of the demand. A tractor industry was supplying more than 1,000,000 tractors by the mid-1980s.

It is in the wheat-growing regions of the Punjab, Haryana and western Uttar Pradesh where the green revolution has been most successful and where the government has concentrated most of its development projects. The Punjab has been one of the most successful areas. The soil there is fertile, irrigation canals have been in place since British times and the people have encouraged agricultural education. The banks are used to dealing with agricultural projects and a highly developed marketing system for selling the produce has been organized. Also the development of roads and electricity have allowed the farmers to move ahead.

The Green Revolution?
—What Has Gone Wrong With It

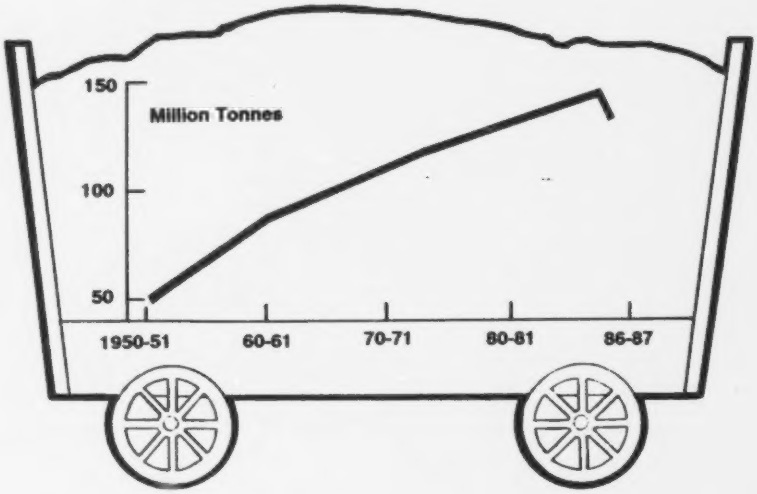
First of all the small farmer who makes up a very large percentage of the rural population does not benefit from the green revolution. They do not have access to enough land or credit to purchase the fertilizers or pesticides needed to



To meet the demands of the Green Revolution the tractor industry was supplying more than 1,000,000 tractors by the mid-1980s

raise the new hybrid seeds. Large numbers of farmers who used to produce food for themselves have been replaced by bigger farmers who produce the most popular varieties for the mass market. Small farmers do not have enough money to buy the rice and wheat which their better-off neighbours have commercially grown and sold through marketing cooperatives.

High yielding seeds which need more water than traditional varieties and depend on fertilizers and pesticides have depleted water supplies and degraded the soil causing water logging, salinity and an increase in desert area.



Total Food Production in Millions of Tonnes

The production of crops is often limited to the new wheat and rice varieties as well as commercial crops such as cotton and sugar cane. As a result, nutritious crops such as pulses (peas and beans), oil seeds and older grain varieties have been reduced considerably. These foods which are often the peoples' source of health and strength are becoming increasingly difficult to get. In central India, hundreds of thousands of hectares which once produced grains, now grow soya for sale to the European Community. Pulses are often the only source of protein for the poor but there is only half the amount of pulses available for each person today as there was in 1960. The daily availability of grains for each person is less than 400 grams, which is a little more than in 1950 and 17 per cent below 1965, the year before the green revolution was launched.

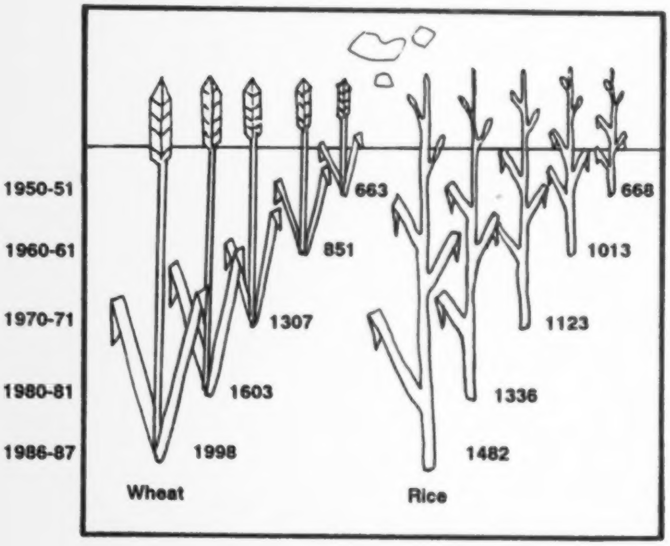
In the mid-1980s with a food harvest of 150 million tonnes, the Indian government was exporting food grains. By the end of the decade only 128 million tonnes was produced and the government had to make up the shortfall by importing food. India has bought 500,000 tonnes of rice from Thailand and a million tonnes of wheat from the US.

The green revolution has changed the role of women in farming. In the past, women made many of the decisions concerning what crops to plant, where and when. Women still do much of the farm work; sowing, weeding, harvesting, threshing and winnowing, but since the green revolution they are less able to take part in important farming decisions. When the new farm technology was being introduced it was done by visiting male consultants. Custom prevented women from joining the village information gatherings.

Since most of the village women cannot read, they did not understand the pamphlets which described the new farming methods. As well, women did not have the freedom to attend the farming demonstration centres set up in regional towns.

The Green Revolution Outdated —A New Strategy Needed

The new farm technology which helped India in the 1960s has become outdated. The Indian government has announced a new strategy in agriculture. They are studying the use of fertilizers and pesticides to see if their application has increased crop yields enough to warrant their expense and the problems they cause with the environment. (The rice yield in Japan is twice that of India; in wheat India produces a third of France's production and in cotton a quarter of what China produces.)



Kilograms Yield per Hectare Rice and Wheat

Farmers' credit needs are also being studied and there has been a 25 per cent drop in interest rates on crop loans.

An agricultural team has calculated the crop yield that each agricultural area is capable of and is paying special attention to the production of grains.

The area which needs the most attention, however, is an increase in the production of coarse cereals.

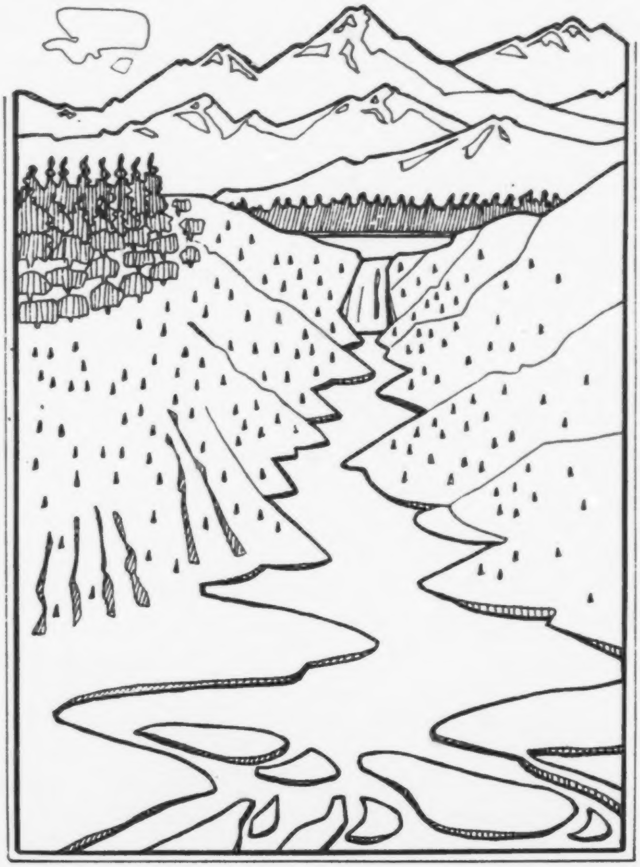
Deforestation
—The Problem Leading To the Programme

Over the past 40 years more than 60 per cent of India's forests have been cut down. This deforestation of the land has caused great amounts of soil erosion. On the lower slopes of the Himalayas where most of the trees have been felled, the soil is washed away when the rains come. The soil is swept into the Ganges river which then becomes filled with suspended sediment that turns it into a stream of mud. Each year the Ganges carries an average load of sediment amounting to 1544 tonnes per square kilometre of drainage basin. The Ganges contains so much silt that a number of river beds are being raised by at least 16 centimetres a year, causing increased flooding year by year.

The loss of forests is also one of the factors responsible for droughts. Forests act like a sponge soaking up moisture and releasing it at regular rates into the air and rivers. When the trees are no longer there, the soils become compacted and rainfall quickly runs off. Droughts become frequent occurrences. Because of the large numbers of people affected by droughts and flooding the consequences have been enormous.

For centuries India's forests have been providing fuelwood for people to cook, fodder for farm animals and timber for building materials.

Land is cleared of its forests by farmers who need more farmland, building industries, and governments constructing new urban areas; schools, roads, railways and dams.



As a result of deforestation on the lower slopes of the Himilayas, eroded soil seeps in the Ganges River. The building of silt often causes extensive flooding downstream.

Each year the trees in India are being cut at a rate four times more than the growth rate. As a result, fuel wood and fodder have become scarce. Women and children often must spend hours each day searching for these commodities.

Planting trees is one solution to India's deforestation problem.

In 1984 Rajiv Gandhi who was then Prime Minister said, "This deforestation trend must be halted. I propose to set up a National Waste Land Development Board with the object of bringing five million hectares of land every year under fuelwood and fodder plantations. We shall develop a people's movement for reforestation."

India's strategy for forestry development has three important goals:

- To reduce soil erosion which leads to flooding and droughts;
- To supply the growing needs of India's wood products industry;
- To supply the needs of the rural people for fuel wood, fodder and small timber.

In order to achieve these objectives, state forestry departments were divided into two units. One unit would work toward accomplishing the first two goals. A second unit would be set up to develop community forests.

"Social forestry" was the term used to encourage rural people, both individuals and communities, to grow trees to supply the wood needed to make villages self-sufficient and to make a profit from selling the forest products. Principles to guide the project included:

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- not planting trees on land which could grow crops;
- emphasizing community participation;
- providing jobs for the rural poor;
- making forest products available first to local people, especially those without their own land.

The Reality of the Solution —Food Lands Grow Trees, Wood Goes To Pulp Not Fuel

In reality this is what has taken place. Eighty-one percent of the planting has been done by private farm forestry and industrial firms which have taken over large areas of degraded forest. Moreover, according to environmentalists the kinds of trees which are being planted such as eucalyptus, teak and pines are detrimental to the land.

Thousands of well-off Indian farmers are now planting trees as cash crops for Indian industry on farmland which was used to grow food. Small farmers have been badly affected by eucalyptus tree plantations. Eucalyptus roots suck the surface moisture and nutrients from the soil which lessens the yield of neighbouring crops. The trees have no value for fodder for animals; the leaves are inedible. Since the trees are sold mainly for industrial raw materials such as pulp and paper, most of the wood does not reach the fuelwood market. The poor and landless have no control over the farmed trees and cannot harvest them.

Villagers have formed a resistance movement known as Chipko—the Hindi word for hug. In defiance of the contractors, they hug the trees not allowing them to be cut down.

Ninety-five percent of India's natural forests are state-owned and are protected by foresters whose job it is to keep out foraging livestock and people collecting fuelwood and other forest products. Because India needs the five million dollars earned from forests annually, private commercial lumber companies are often allowed to cut the timber. Sometimes they are given government permission for making political contributions and sometime they bribe the foresters to allow them to log the forests.

People are realizing the importance of their forests and see that the commercial plundering of the forests is making their lives more difficult. Villagers, mainly women, have formed a resistance movement known as Chipko, the Hindi word for "hug". This movement opposes using India's forests, which belong to the people, for private commercial exploitation and profit. In defiance of the contractors who come to log the forest, they hug the trees not allowing them to be cut down. In this way they draw world-wide attention to what is going on in India's forests. In light of this the central government has reviewed India's forest policy. The Chipko movement has also encouraged people to carry out reforestation programmes. Their policy is if you cut one tree, plant three others.

If the forestry needs of the poor and landless are to be met, wastelands must be made available to them for tree planting projects. These lands might include overgrazed pastureland, public lands bordering roads, railways, canals and reservoirs as well as the gently sloping banks of irrigation tanks.

Since the poor are willing to raise saplings, a variety of tree species could be issued to them. A mixed forest provides not just wood for fuel and animal fodder but timber for farm implements, herbs for healing, seeds for oil and vegetation for fertilizer. Village tree planting projects where the whole community is involved are usually the most successful.

Water Management —Water Scarcity Problems Largely Humanmade

Each year India suffers increasingly serious droughts which have been blamed on the failure of the monsoon rains. While the last few years there has been reduced rainfall in India, the problem of water shortage cannot be blamed on this alone. In effect the country's water scarcity is largely humanmade.

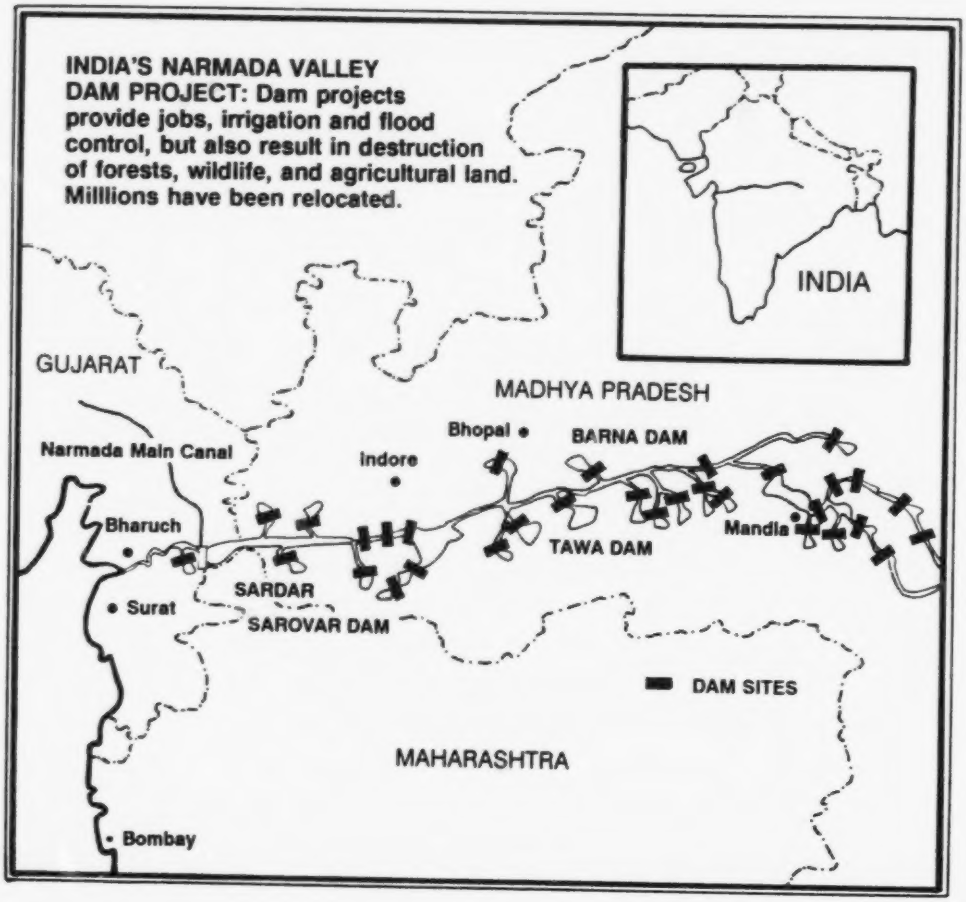
Under the soil in much of India there was an extensive water table. Over the past 15 years, however, tube wells have been drilled to irrigate large areas of land. Thousands of these tube wells have benefitted small farmers in areas where the land is dry but most of the irrigation is used to grow sugar cane, cotton and other commercial crops. Wealthy farmers increasingly sink tube wells. The water is used to irrigate commercial crops such as sugar cane, which soaks up water eight times faster than other irrigated crops. Commercial irrigation is quickly using up ground water faster than it can be replaced. Smaller farmers can't get enough water for their food crops. When this happens there are severe food and water shortages in the villages. The number of villages with no source of drinking water went from 17,000 in 1980 to 23,000 three years later and has been increasing ever since.

Since independence many dams have been built for irrigation but also for flood control and to generate electricity. Some electricity is used to power the water pumps for irrigation. More than 1550 dams have been built in the last three decades and India has plans to build more than 3000 more.

With a $450 million loan from the World Bank the Indian government and three state governments are now building the main dam of the Narmada Valley Project. The dam is expected to irrigate almost 20,000 square kilometres of land in western India. Other enormous dam projects include the Tehri Dam, one of the five largest rock and earth filled dams in the world, a $2 billion project whose contributors include the Soviet Union. The dam is planned to be 260 metres high and 1200 metres wide. Another dam project is the Koel-Karo in southern Bihar. This scheme has plans for two dams one 44 metres and the other 55 metres across.

Dams also have not lived up to expectations. India has spent many millions on large to medium irrigation dams. But this large investment has not paid off. Irrigated lands were expected to yield five tonnes of grain for each hectare but the yield in India has remained at 1.7 tonnes per hectare.

When dams are built huge areas of land are submerged under the waters of


INDIA'S NARMADA VALLEY DAM PROJECT: Dam projects provide jobs, irrigation and flood control, but also result in destruction of forests, wildlife, and agricultural land. Milllions have been relocated.
INDIA
GUJARAT
MADHYA PRADESH
Narmada Main Canal
Bhopal
BARNA DAM
Indore
Bharuch
Mandla
TAWA DAM
SARDAR SAROVAR DAM
Surat
DAM SITES
MAHARASHTRA
Bombay

India has spent many millions on large to medium irrigation dams.

their reservoirs. Submerged lands include villages, farm lands, forests, the homes of many wild life species and lands rich in mineral deposits including coal, iron, uranium and copper. Hundreds of thousands, mainly indigenous people, will be displaced. Their ancestral lands, source of livelihood and cultural heritage will be deluged. As well they will be far worse off on the marginal lands they will be moved to. Most of the people to be displaced are frightened of the future as the government does not inform them in advance of their resettlement plans.

Other Water Management Solutions —Appropriate Technologies Suggested

In the past in India, large tanks (ponds) were used to collect rainfall, which was then used for irrigation. From British times onward, the tanks have been neglected and were no longer used. Environmentalists have urged the government to plan many tank irrigation projects. It has been estimated that tanks built over three percent of India's land could store 25 percent of India's rainfall.

It has also been suggested that many small dams built by local residents and operated by pumps powered by solar energy would be more efficient than the current mega-dam projects.

The White Revolution —The Milk Problem and "Operation Flood"

Providing milk and milk products to the urban areas was difficult in the past. The government was also looking for a way to provide income for people in the rural areas which would allow them to purchase necessities such as nutritious food which they could no longer grow for themselves.

The World Bank financed a programme called "Operation Flood" to set up the organization for shifting milk from the rural areas to the cities. Milk is collected from one-half million producer-members and sold through village cooperatives. The native brahman or Zebu cattle were replaced by high milk-producing hybrid cows.

The dairy industry has been modernized. Now, infant milk formulas, canned milk powder, milk chocolates, butter and cheese are available in the cities. Land and cattle are being taken over by highly financed cooperatives which can afford to buy imported dairy equipment and hybrid cattle.

The Problems With "Operation Flood" —New Cattle Breeds Not Adapted To Indian Environment

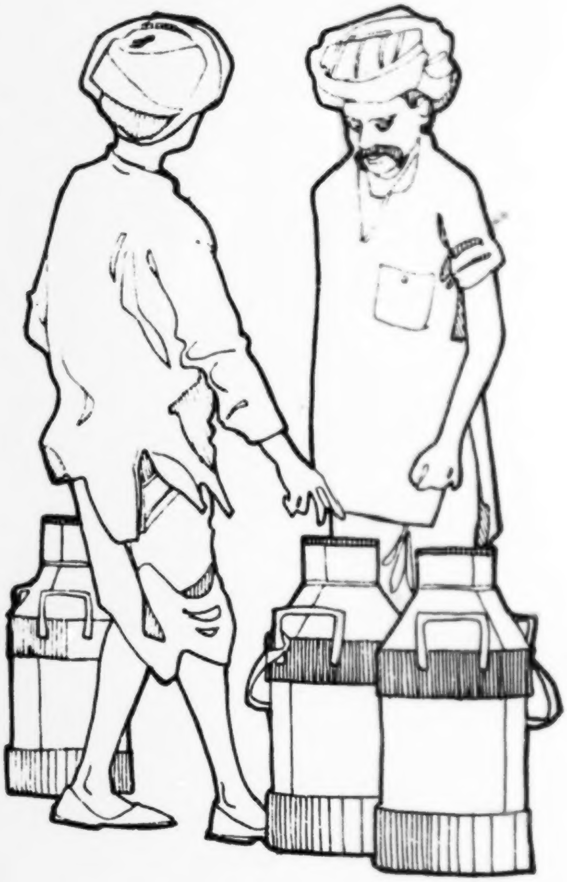
The indigenous brahman cattle of India have evolved over the centuries to cope with the difficult conditions in the country. Hybrid cows now used in the dairy industry need much more care since they are not well adapted to the heat and other environmental difficulties found in India. They contract many diseases which they die from. They also need much more food than brahman cattle. For these reasons, only the farmers with large operations, who can afford to buy feed and care for these expensive cattle, benefit from this programme.

Although the programme was set up to help the poor, only the well-to-do city residents can afford to buy the new milk products. The project leaves less milk for the poor whose improved nutrition was a goal of the programme. The people in the villages who have signed up for the programme must now sell their milk to the cities. It is here rather than in the villages that the manufacture of ghee (clarified butter) takes place.

The nutritious by-product *chach*, left over from making ghee is no longer a part of the diet of the rural poor.

Villagers may soon be faced with a shortage of draught animals since the male calves of the hybrid cattle are not suited to the difficulties of Indian farming. They are usually sent to the beef market.

Ecologists suggest that milk production should no



Operation Flood: Milk is collected from one half million dairy producers and is sold through co-operatives.

longer be controlled by the dairy industry. It should be returned to being a part of traditional Indian mixed farming. In the past agriculture, dairying, horticulture, poultry raising and the growing of protective trees were carried out on family operated farms. These activities supported each other. Animals provided dung for fertilizer and fuel and bullocks were draught power for agriculture. In turn, cultivation provided fodder for the farm animals.

The indigenous brahman cattle of India have evolved over the centuries to cope with the difficult conditions in the country. Hybrid cows now used in the dairy industry need much more care since they are not well adapted to the heat and other environmental difficulties found in India.

INDUSTRY

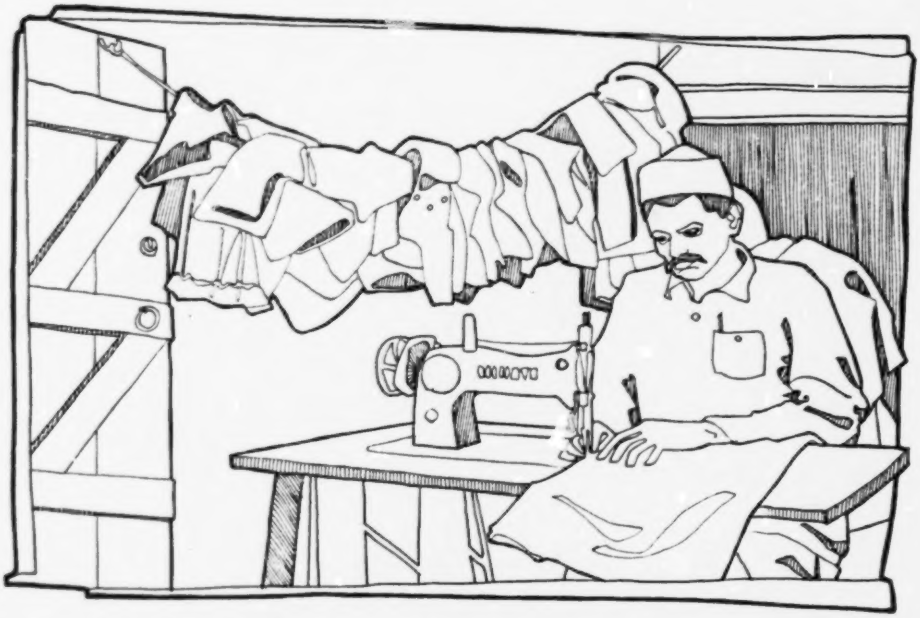
> **. . . while India has produced and launched a satellite into orbit, half of the nation's four million telephones don't work. . . . Most towns and cities are without electricity for several hours per day.**

- ***What were the advantages & disadvantages of protectionist trade policies?***
- ***How might tourism in Goa threaten traditional enterprise?***

Industry in India —Many Sharp Contrasts

Industry in India has one foot in the past and one in the future. There are many sharp contrasts. India's main energy sources are nuclear-fueled electricity, firewood and cow dung. The country's pool of engineers and scientists is the eighth largest in the world while more than half of India's workers cannot read or write. Industry has a large number of assertive trade unionists on one hand and a large number of labourers who are basically indentured (contracted) slaves on the other. And while India has produced and launched satellites into orbit, half of India's four million telephones don't work. Although the nation's factories produce modern aircraft, electronic equipment and military weapons, most towns and cities are without electricity for several hours a day.

After independence India was committed to being self-sufficient in manufacturing with its factories producing everything from aspirins to shoes. About three-quarters of the nation's industry was state-owned. India protected its industries by charging high tariffs on imported goods and only allowing limited amounts of foreign imports into the country. Without this protection India's cotton industry would have been wiped out. Instead it is now the second largest in the world. Protectionism sheltered the country's industries and contributed to the successful growth of two Indian industrial empires: Tata and Birla.



Cottage Industry Favoured: About 80 percent of all industrial jobs are in small enterprises.

The government favoured small-scale and cottage industries because of the large number of jobs they provided. About 80 percent of all industrial jobs were in small enterprises.

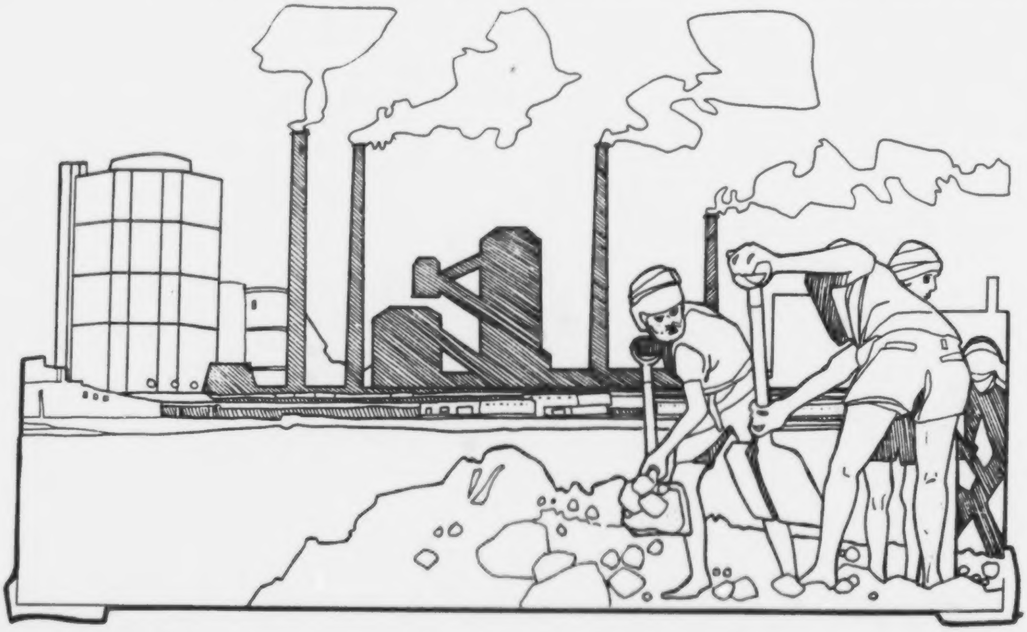
However, protectionism had some drawbacks; lack of foreign competition allowed Indian companies to produce shoddy goods and consumers were not given a wide range of choice in the products they could buy. Also without competition many companies did not spend money for research and development; their technologies became outdated. The equipment used in India's telephone system was designed in the 1940s. Many of India's businesses were held back in their development because of communications difficulties.

By the mid-1970s is was clear that industry was not achieving its goals. Government decided to revise industrial policy. Import controls were loosened. This allowed Indian industries to more easily import raw materials and the latest equipment to help production. But it also allowed goods imported from foreign countries to compete with domestic Indian products.

Another policy change was the government interest in encouraging foreign firms to invest in India. One of the multinational corporations that had been in India was Union Carbide. The company had been making batteries and flashlights in India for a number of years. With the success of the green revolution, Union Carbide applied to produce pesticides. The company has more than 500 factories, mines and mills operating in 36 countries and employing more than 100,000 people. Increasingly multinational corporations are moving production of their materials to Third World nations such as India. By doing this they can pay lower wages and benefits so make higher profits. Also the workers are less aware of the dangers of working with chemicals. Indian workers in the Union Carbide plant were routinely exposed to dangerous chemicals without training in their use. An examination of health and safety standards at the plant revealed accidents were routine.

Chemical workers were routinely exposed to dangerous chemicals without training...

In December 1984, the world's worst industrial accident took place at the



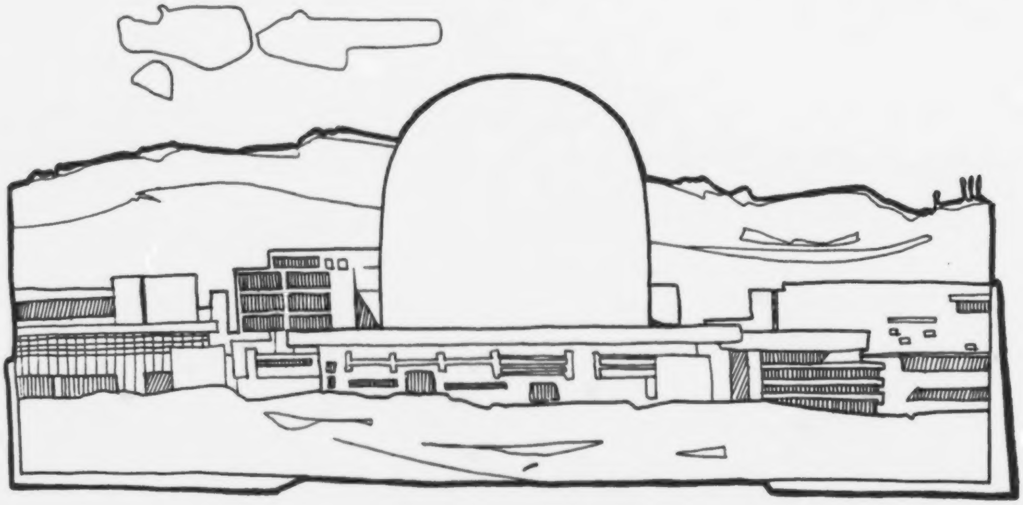
The Tata Steel Plant in Samshedpur: Modern Industry contrasts with barefoot labour.

Union Carbide of India plant. As the people of the northern Indian city of Bophal slept, a deadly gas, methyl isocyanate, escaped from its storage tanks at the pesticide factory. The plant was situated near the city centre. A slum development of 12,000 people was located nearby. Most of its residents had no knowledge of the potential danger of the plant. The gas slowly drifted over an area of about 70 square kilometres. The estimated loss of life is from 2000 to 10,000 people and from 10,000 to 20,000 are believed to have been seriously injured. According to an Indian medical study almost one–fifth of those exposed to the gas will suffer long-term lung, brain, liver and kidney damage. A majority of the victims will have blurred vision and one-quarter are affected by mental disorders caused by the trauma.

> **"A majority of the victims will have blurred vision and one-quarter are affected by mental disorders caused by the trauma."**

The price of industrialization can be very high indeed.

In recent years India has made great strides in technology. It has developed its own intermediate-range missiles and sent satellites into space. In 1984, the government announced an ambitious nuclear power programme. Several nuclear



Nuclear Power Plant

power plants with pressurized heavy water reactors have been set up by India's Nuclear Power Corporation.

Computers are now being used in many areas of Indian life. Indian computer companies are tying up with foreign companies. Overseas software companies are being offered benefits if they set up their production in India to take advantage of lower production costs. India is becoming a major exporter of computer software especially in the high-tech industries such as nuclear energy and oil exploration. It is hoped that the increased computer activity and exports will create more jobs among educated people who are unemployed.

Because of the unemployment situation and lack of good employment opportunities, many of India's scientists and engineers are leaving the country. Good salaries, status and better research facilities have lured qualified professionals to the US, Canada, Australia and Britain. This brain drain of highly qualified technology graduates is being felt by the Indian business community which badly needs qualified personnel.

Tourism Industry Slogan —"You Can See The World In India"

Tourism is one industry in India that is expecting major growth in the 1990s. As the decade begins less than 1.5 million foreign tourists visit the country each

Traditional uses of the beach at Goa, such as fish drying, may disappear if plans for international hotel development proceed.

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year. This is a tiny percentage of the world's travellers. Along with sightseeing, India's main attraction is cost. India is one of the least expensive destinations in the world and a dollar goes a long way.

Most tourists' itineraries include the Taj Mahal, the "pink city" of Jaipur and perhaps a brief stay on a houseboat in Kashmir. The Japanese often visit the Buddhist centres and young people from Europe and North America visit the beaches and ashrams.

The Indian government, however, is anxious to lure more well-off travellers. It has launched big promotional campaigns abroad. The tourism industry in India is being given funds to stimulate construction of more expensive hotels and holiday resorts. Indians who live abroad and have money to invest are encouraged to develop property. There is even talk of allowing casinos to be built.

> **. . . tourist hotels use huge amounts of scarce water and electricity, which are already in short supply in Goa. The amount of water used by each five-star hotel is equal to the total amount used in four large Goanese villages.**

Other programmes to encourage tourists to visit India include the "Festivals of India", promotional events held in Europe and the US. Critics say that the events reinforced stereotype images of India as a land of tigers, elephants and maharajahs. But more foreign tourists arrived as a result. Travel agents offer guided theme tours with accompanying experts giving lectures on history, art or wildlife. And the government has opened many wildlife reserves to tourists.

In Goa, a former Portuguese colony on the west coast of the Indian subcontinent, the government is planning construction of a chain of modern five-star hotels. Goa has some of the world's loveliest beaches. The people of Goa are protesting the construction of these new beach hotels. Fishermen, farmers and sellers of toddy (a drink made from the fermented sap of the palm trees) are joining with professionals such as architects, lawyers and teachers to try to stop the government from taking their land to use for tourism.

The local authorities plan to turn over the beaches to the North American Holiday Inn enterprise. Once their hotel project has been completed local fishermen and toddy makers will no longer be able to use the beaches and palm trees. Fishermen will have no where to dry their fish, which is important to preserving and selling the catch.

Also tourist hotels use huge amounts of water and electricity, which are already in short supply in Goa. The amount of water used by each five-star hotel is equal to the total amount used in four large Goanese villages. Local people are offended when their small supply of water and electricity is used up in the hotels' swimming pools, gardens and air conditioners. The Goanese also resent being described in tourist brochures as "a joyous people forever willing to feast, dance, eat and drink".

The Film Industry —13 Million Movie Viewers Per Day

According to some analysts the outlook for the Indian film industry is not very optimistic. They say movie audiences are getting smaller and theatres are closing. They complain that there is not enough money to make extravaganzas, which is what the industry is famous for. This downswing apparently is happening as a result of video pirates, cable television companies and the state-owned television company.

Despite the new presence of these alternative forms of entertainment the threat to the Indian film industry is likely more imagined than real. In reality, about 13 million people still go to India's 15,000 movie theatres daily. In 1988

AUR
SHASHI AMITABH HEMA MALINI

The Indian film tradition follows a formula which has remained unchanged since the beginning of India's film industry more than 75 years ago: a hero, a villain, the hero's protective mother, a vamp and a good girl. The good girl gets the hero and a happy ending is ensured.

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India produced 773 films in more than 16 languages, though only one film in a hundred is a real hit. Most of the rest recover their investment and some just flop.

Let's visit an Indian movie theatre to see what form the industry takes in India.

If a film is a hit there is usually a large crowd especially of young men outside. Line–ups are not always orderly. Sometimes one person may buy 30 tickets for friends and relatives. Others in the line are usually not happy about this.

Many theatres are huge and old but the air is clean because eating and drinking are forbidden. There is no smell of popcorn or candy wrappers under foot in the aisles. Before the main feature advertising slides are shown and then a government documentary. Documentaries cover such topics as family planning and public hygiene. Theatres must contribute a small amount of their income towards documentary production. This supports a large documentary film industry.

The main feature film follows a formula which has remained unchanged since the beginning of India's film industry more than 75 years ago. A typical film is three to four hours long because people like to feel they are getting their money's worth. The film has a hero, a heroine, a villain, the hero's mother and a vamp. The hero is usually poor but honest; the good girl gets the hero and the vamp does not. The mother is only interested in looking after her son. The villain whose crimes may include drug smuggling or terrorism, finally is defeated by the hero. Several fights are to be expected to reach the happy ending.

Most films are musicals and have at least two happy songs and two sad ones. Some songs become popular hits and are played and sung all over the country at wedding parties, clubs and in the streets.

Issues such as dowry, the oppression of women and the brutality of the police have been explored in some films. But since people see enough poverty and hardship in their daily lives, films on social issues haven't been very successful.

Although financing films is a high risk business, most people feel India's film industry will never die. It is too much a part of India's popular cultural heritage.

CITIES

Because almost 75 percent of India's people are not employed in full-time paid positions, in India's cities there is an endless variety of small businesses.

- ***Why is the Howrah Bridge four feet longer by day than by night?***
- ***Why do many urban workers have their lunches delivered?***

Service Businesses Proliferate —Ear Cleaners, Cotton Fluffers and Sellers of Sacred Mud

In India there are now 12 cities with a population of one million or more. Almost 33 percent of India's people live in urban areas. In the cities people can often earn three or four times what they are able to earn in the countryside.

India's cities are among some of the most interesting in the world. This may be because of the enormous contrasts found there between rich and poor, traditional and modern. People in the flowing traditional garments of saris, shawls and dothies are found alongside businessmen in British tailored suits and girls in tight jeans, their long hair permed and brushed like manes, their makeup perfectly applied. Men in loincloths push handcarts laden with sacks perhaps of grain or rice or ice. Bullocks pulling carts move along at their own pace while bicycles, mopeds, scooters, cars, taxis, trucks and buses weave amongst them. Cows meander in the chaos.

Billboards plastered everywhere advertise processed foods, cigarettes, movies and messages that suggest families limit their children to two or three.

Because almost 75 percent of India's people are not employed in full-time paid positions, there is an endless variety of small businesses which perform services. There are ear cleaners, cotton fluffers and people who sell sacred mud from the Ganges River and statues of India's numerous gods and goddesses. People who are literate sit outside post offices to write letters for those who cannot.

Much of the city's business is conducted in the bazaars and markets. Since homes have limited storage and refrigerators are too unreliable because of power cuts, families usually shop for fresh foods everyday. Items, whether fruit, including mangoes and pomegranates, or spices such as mustard, pepper and chilies are bargained for. Traders often use their family homes as workshops and booths as well.

A City Street

As a result of India's becoming more of a consumer society, a new type of business person has emerged. These are the waste pickers. They have established highly organized and profitable recycling businesses which provide employment for many of the city's poor. Any refuse left in public places is picked up by them. Almost all of the pickers are men in their 30s and most of them have at least a primary education. Often their families help them on their rounds. Most of the pickers are in the city because they couldn't find work in their villages.

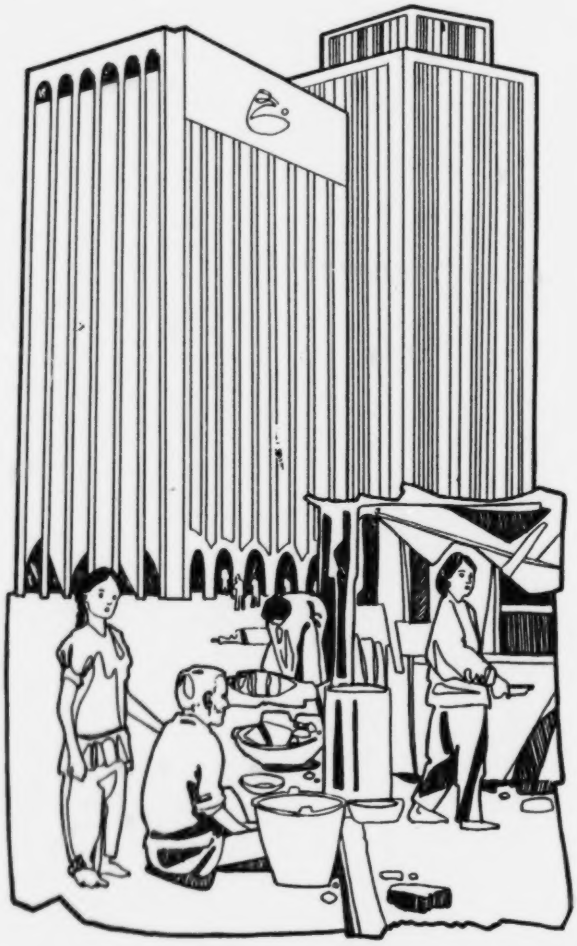
Each waste picker has a territory recognized by the others. It is an offence to collect in another's area and if anyone is caught the goods are confiscated. Waste pickers usually collect paper, cloth and glass or metal containers. The waste products are sold to small manufacturers and foundries which convert the materials into paper bags, lamps, farm tools such as ploughs, kitchen wares including stoves, frying pans and knives. These products are often produced in private homes. The goods are new rather than second hand and are purchased by both rich and poor.

A waste picker might earn 4000 rupees ($375 U.S.) a year but most earn less. The national poverty level is 700 rupees ($28 U.S.) a year. Although recycling waste provides an income for families, their standard of living is still very low. The recycling industry is thought of as part of the informal economy because the workers are self-employed and most do not have a fixed place of work. Waste pickers like other informal sector workers are often harassed by city employees and police. The markets for their products are uncertain and they are unable to get credit. These obstacles make the business a very uncertain one for the city's poor.

The people or families who move to the cities usually have a relative or former neighbour who can help them settle in. The huge migration to the cities creates its own problems of overcrowding, poverty and unemployment. At the same time cities broaden people's attitudes and break the molds of caste and class.

Since independence the population of the cities has increased to such an extent that services have been so strained that they often collapse.

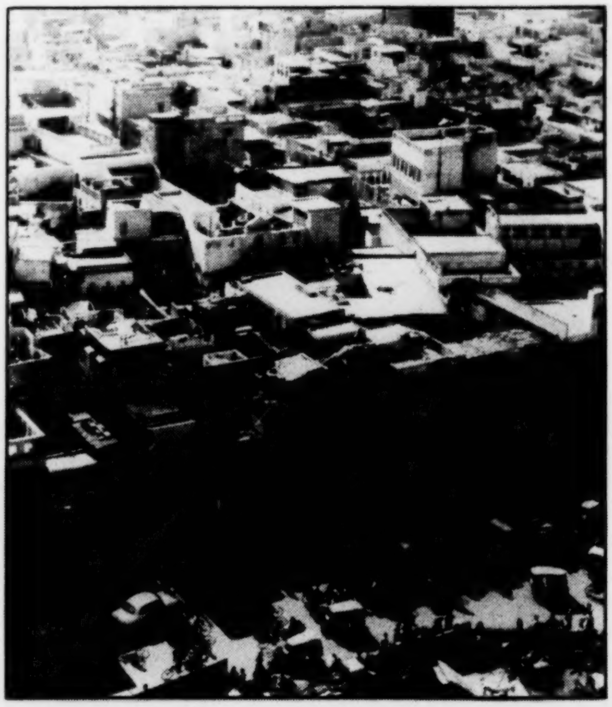
Cities have been unable to provide clean water, sewage disposal and electrical hookups at



Lack of housing forces many city dwellers to camp out on sidewalks.

a rate that will keep up with the number of migrants. Conventional housing has been swamped by the mass of shanty towns and recent arrivals who camp on the sidewalks. City dwellers have a variety of strategies to cope with the difficulties of finding food, shelter and clothing.

Indian cities are usually not divided into separate business and residential sections, as is common in the west. Shopkeepers usually live in or above their shops and neighbourhoods often mix both rich and poor. According to tradition, streets and districts were segregated according to caste, trade and religion. Larger cities often have a crowded older section and a European style new section, where the British lived before independence and now well–to–do Indians live.



India's cities are not usually divided into separate business and residential sections. Shopkeepers often live above their shops and neighbourhods are frequently a mix of rich and poor.

Cities are the centres of the country's middle and upper classes. India's middle class is the largest in the world, with 100 to 150 million people falling into this category. Middle-class lifestyles often include a working wife and two children with those of school age attending English language school.

Calcutta —One Third Of India's Imports And Exports Pass Through Its Port

Most people who have heard of Calcutta have stereotype images of beggars, dying children and Mother Teresa. However, Calcutta, India's largest city of almost 10 million, is one of the most active and prosperous cities in Asia. The reason for this is the city's harbour, its metal foundries, chemical and pharmaceutical plants, its jute and cotton factories and its flour mills. One third of India's imports and almost half of its exports pass through this port on the

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Hooghly, a branch of the Ganges.

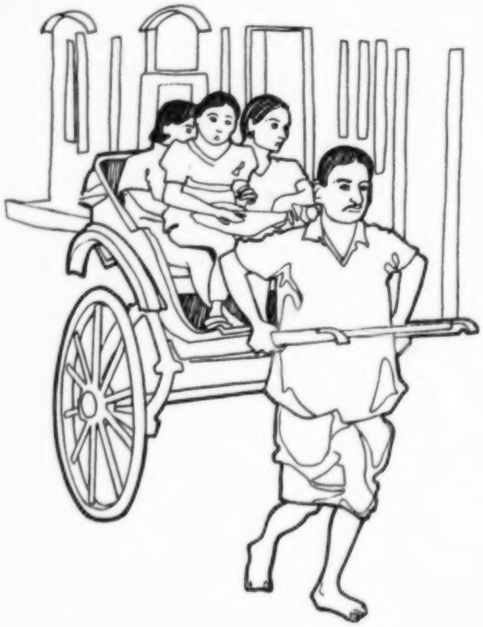
The products funnelled through the factories and warehouses of Calcutta include coal and steel as well as copper, manganese, chromium, asbestos, bauxite, graphite and mica. Timber from the slopes of the Himalayas, tea from Assam and Darjeeling and 50 per cent of the world's jute also pass through.

To feed the millions who live in Calcutta, food converges on the city's markets from all over the subcontinent: fruit from Kashmir, eggs and chickens from Bangladesh, sugar and grains from other parts of West Bengal, fish from Orissa and cheeses from Nepal.

Calcutta is located in one of the world's richest areas but it has a very unpredictable and extreme climate. For eight months of the year the heat is so great the metal Howrah Bridge measures four feet more by day than by night. It is an area where the monsoon is unpredictable. It might fail causing drought or be very heavy resulting in floods. Cyclones and earthquakes also occur here.

Over the years Calcutta has become the home of both political and environmental refugees. In 1937 the earthquake that devastated Bihar, sent whole villages to Calcutta. Famines have sent millions of refugees. The 1947 Partition brought four million Muslims and Hindus. Conflicts with China, wars with Pakistan, cyclones and droughts have brought millions from their homes to try to rebuild in Calcutta.

Consequently, Calcutta has become one of the most densely populated areas in the world with more than 36,000 people per square kilometre. (London has 3700 to the square kilometre and New York has 9400.) Millions of people move daily over Calcutta's squares, streets and narrow alleyways. The streets are filled with vendors, homeless families camping out, stalls and small temples. The result is chaos on the roads with traffic jams and a record accident rate. Everyday 670 tons of pollutants are released into the air. Twenty-five percent of the students have or have had tuberculosis. People sneeze and get headaches and rashes. Conditions here are



Rickshaws pulled by men are still one of the main methods of transportation in Calcutta. They are the only vehicle that can get through the flooded streets during the monsoons.

worse than in any other part of India. Much of the problem is caused by automobile exhausts. Only six percent of Calcutta's area is used for roads.

Getting to work in Calcutta is difficult for most people. Public transport is overwhelmingly overcrowded; there are not enough busses. This along with traffic jams means that people are often late for work. Three days lateness means one day less holiday. Consequently, workers often demonstrate against these conditions. Also to show their disapproval of their difficulties and the wretchedness of many of Calcutta's citizens, residents often vote for a communist party.

Calcutta is the only city in Asia with a subway but since much of the city is built on marshlands the system has not been very successful. Also Calcutta is one of the only cities in the world which still has rickshaws pulled by men as one of its main methods of transportation. Rickshaws are the only vehicles that can get about the flooded streets of Calcutta during the monsoon. One entrepreneur can own 300 to 400 rickshaws and will employ 700 to 800 men to pull them. Each rickshaw usually has two pullers.

Each time a rickshaw puller can't get back on his feet, he is replaced. There is no shortage of men willing to do this type of work despite the short life expectancy of a puller. Most contract serious lung infections within three months.

Each day the owner collects a rental fee from most of the pullers, some settle their accounts weekly or monthly. Pullers pay a cheaper rate if they are responsible for repairs or are operating without a license.

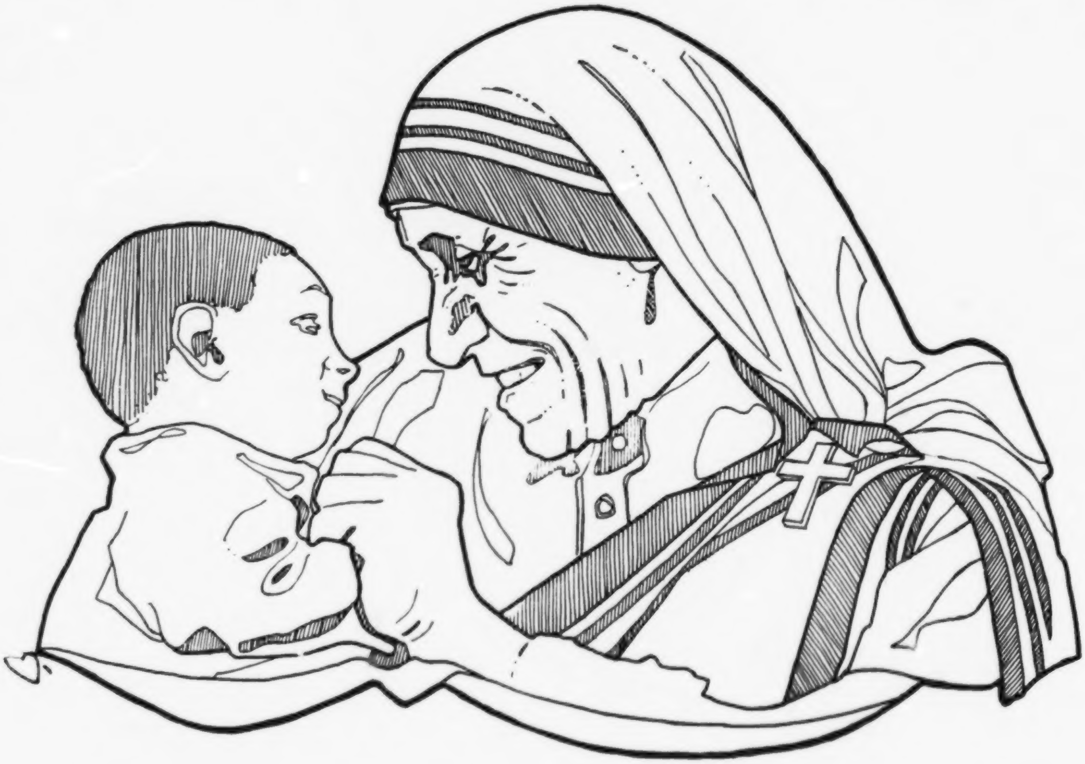
Many pullers are from the poor villages of Bihar; they send most of their earnings home to their families. Most pullers use their rickshaws as their homes and sleep in them. Since there are two pullers there are often quarrels. Pullers must pay their rental fee whether or not they have moved from the spot. Some have to go into debt or go without food to pay the fees. Pulling clients on an empty stomach has caused many pullers to collapse in the street. Each time a rickshaw puller can't get back on his feet, he is replaced. There is no shortage of men willing to do this type of work despite the short life expectancy of a puller. Most contract serious lung infections within three months.

Rickshaw pullers have their own unions and often go on strike. Although it is thought that pullers should have ownership of their rickshaws, few manage to earn enough to buy even the most decrepit rickshaw.

For Calcutta's desperately poor, hungry, dying and orphaned there are Mother Teresa's homes. Since the city's hospitals are so overcrowded, Mother

Teresa's shelters offer orphans and the dying poor help and a little comfort. They provide simple beds, cleanliness and care. Many young people from western countries come to help Mother Teresa's nuns for awhile. Although Mother Teresa is Albanian by birth she is Indian by adoption. She won the Nobel Peace Prize in 1979 for her work amongst the section of Calcutta's society who have no where else to turn.

Calcutta is India's artistic and intellectual capital. There are hundreds of book stalls laden with publications of every kind in many of India's languages as well as English. The city has produced many famous writers and has more publishers than the rest of India combined. Also, its museums and art galleries are always well attended

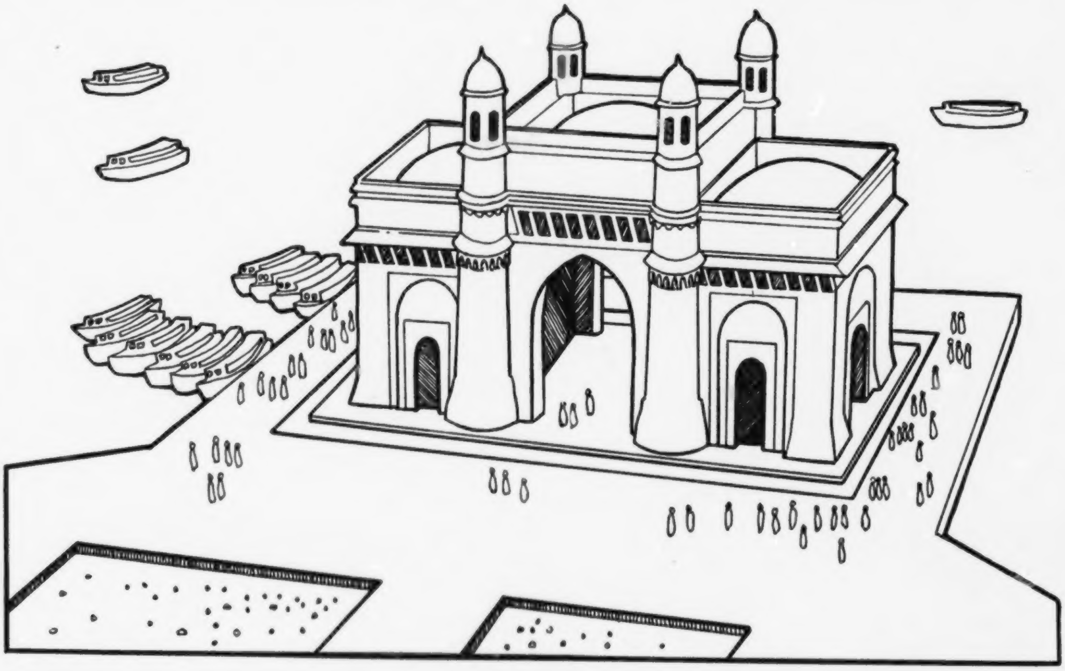


Mother Teresa's shelters offer orphans and the dying poor help and a little comfort.

Every evening there are several plays, symphony concerts and Indian classical music and dance recitals. A few years ago a dance recital could always be found and would be sold out. But fewer people can now get to such events either in private cars or taxis because of the increasing price of gasoline. For the same reason social gatherings have become smaller and more rare. Well-to-do Westernized men go less frequently to their clubs after work for tennis, swimming or cards. Their wives have cut down on coffee parties in restaurants and also what they call their kitty parties – gatherings that include a few dozen wives who take turns at entertaining the group at lunch at which time a lottery is held. Everyone puts a set sum in a kitty and then they draw lots for it. The parties used to be occasions for festivities but the menus are now far more restricted.

Calcutta's intellectual, artistic and political sections along with business and industry help to give Calcutta a vigour. The city symbolizes the victory of human survival over completely stifling conditions. For many of the residents it is a fascinating, vital city. Although many of Calcutta's citizens live and sometimes die in the streets, many citizens are able to keep reasonably healthy, well groomed and their clothes clean as they make their way through the chaos.

Despite appearances, Calcutta's Metropolitan Development Authority is trying to make life better for many people. They have been installing water taps, improving more than 300 slums and trying to do something about the traffic. They cannot clear the slums and relocate more than four million people. Instead they are improving the slums while the homes stay intact and the people remain.



The Gateway to India: Built at Bombay in 1911 to commemorate the visit of the Emperor, King George V. It was through this arch that the last British troops left India by sea.

It is felt that this is important because the slums are communities with families, neighbours, shops and services; each with their own networks and traditions. The authority doesn't want to change this but just to give the people a better quality of life – more healthy and more hopeful.

The first step has been to pave the streets and light them. A water tap has been installed for each 100 people and one toilet for every 25. Toilets are being connected to sewers or septic tanks. The city's water supply has been doubled. Now Calcutta is no longer the cholera capital of the world with 1000 people dying of the disease each year as in the past.

Bombay
—A City Which Gets Things Done

Bombay has been a trading city for more than three centuries. It was perfectly situated to deal with the sea trade from Europe, East Africa and the Middle East. Bombay was formed from seven islands and the reclaimed land around them. The city is now a peninsula extending into the brown, polluted Arabian Sea. Greater Bombay, however, spreads both east and north onto the mainland. The heart of the city is the peninsula, where the commercial area is located. Here are the remnants of the Victorian era, buildings with ornate architecture such as the Victoria Railway Terminal, the Gateway to India, museums and other public buildings. Here also are modern highrise offices, hotels and outrageously expensive apartments.

Bombay: A Trading City Located On The Arabian Sea

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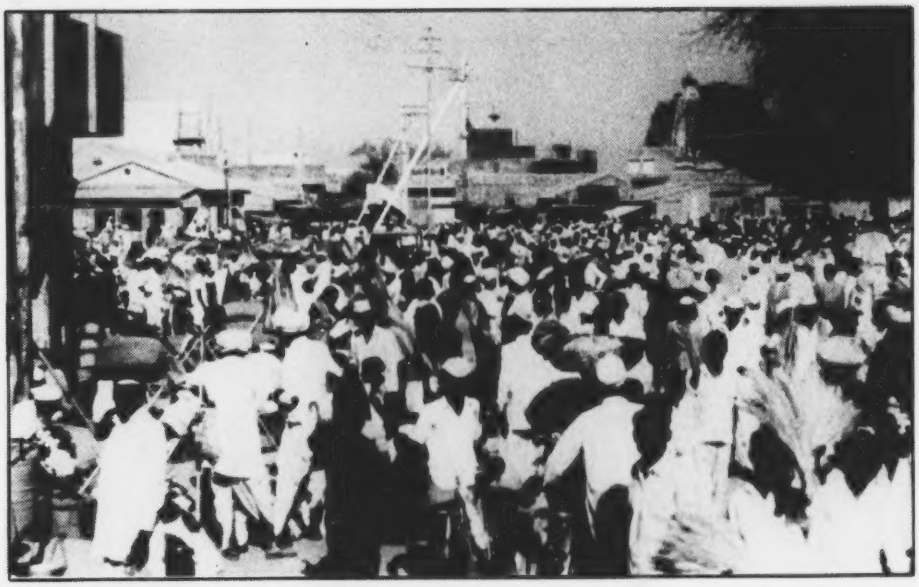
Bombay is a city of over eight million inhabitants. The Parsis are the oldest residents of the region; they have been there for almost 1200 years. From the neighbouring state of Gujarat there are businessmen and merchants. Bankers who left Pakistan after Partition have helped to make Bombay the financial centre of India. There are also many from the old Portuguese colony of Goa, Maharastrians from the hills who have come for seasonal work, Sikhs from the Punjab and Pathans from northern Pakistan.



The streets of Bombay have been the homes of tens of thousands of people.

Each day about 300 families arrive in Bombay which has a reputation for being a place where people can make their fortunes if they work hard. Bombay's textile mills, which made the city prosperous in the last century, have become a magnet for people seeking to better themselves. These textile mills which make more than a third of India's cloth are dusty, noisy, hot, unhealthy places which breed tuberculosis. In 1982 the textile workers went on strike. Wages were about $70 a month which was better than average. However, the workers felt they deserved more and that the owners could afford to pay higher wages. The workers also wanted better working and living conditions as well as more job security. But there were thousands of unemployed labourers only too willing to accept the offered wages. After several months tens of thousands of striking workers had to go back to the countryside to try to make a living. Others became indebted to the money lenders, having long since sold all of their jewellery and anything else of value.

The streets of Bombay have been the homes of tens of thousands of people. As you walk down the streets you make your way through the livingrooms, bathrooms, bedrooms and kitchens of families, many of whom have lived on the streets for as long as fifteen years. These people visit with friends, bathe in the water from street taps and fire hydrants, sleep and cook all on the street.

This habitation of the pavements frightened the authorities and many middle-class citizens, who saw the streets as breeding grounds for crime and disease. The Bombay city corporation managed to get a ruling from the Indian Supreme Court to evict the city's pavement dwellers and bulldoze their shelters. Thousands of makeshift homes of bamboo and cardboard were destroyed by the bulldozers. The demolitions were brutal for the thousands of pavement dwellers. Many of them, as well as sympathizers, went to the courts to secure the right of people to live on the streets.

Without these street people and the millions who live in the slums, the middle-class would find it more difficult to live. It is from these sack and plastic bag shelters that people who are better off find their domestic servants. Without their help middle-class wives would not be able to work outside the home.

Sirilatha Krishnan: Sirilatha Krishnan is one of Bombay's middle-class women who has a modern lifestyle. Sirilatha who is 34 works for a magazine for Bombay's elite and she makes a good salary. She is married to a bank executive and they have two children.

> *"Women in India today have a lot more self-confidence. Many of us have a good education and although we have families we also have careers. We now associate with a wide range of people, office colleagues and women friends. We join political organizations and women's groups, many of us travel extensively and we wear European fashions, attend parties and go dancing till all hours. All of these things were unheard of for Indian women just a generation ago.*
>
> *"All of my friends keep in shape. I'm always on a diet. I know I spend too much on clothes but I enjoy the compliments I get. My mother spent her life waiting for my father's arrival home from work. She planned his meals and kept his clothing immaculate. When he died, she asked, "What have I done for myself?" For my mother's generation, the realization that they missed out came too late. We now have the opportunity to develop our talents more fully"*

The values of India's women are changing as they have access to western fashions, videos, movies, modern music, magazines and books, both fiction and nonfiction.

Women are treated better in Bombay than anywhere else in India. In Bombay girls can walk home from a club at night without fear or travel in a train or bus without being bothered. Bombay men are accustomed to career women, working with them, treating them naturally and mixing socially. At parties in other parts of India the men gather at one end of a room to talk while the women keep to themselves at the other end. There is little dating in India, except in Bombay. But most Bombay girls of the wealthy classes still respect their families' wishes. They never date anyone of a class lower then their own and they also marry within their class.

Bombay is thought to be a more exciting place than other cities. Residents say it has an electric charge, a feeling of vitality. Bombay is a city of opportunity, a place for adventurers, where people can climb their way to the top. Although life can also be terrible here, it is essentially a city of hope. That is why so many people come. It is the energies of these millions of rootless people that give Bombay its character.

Street Kids —Their Struggle for Survival

Keshar Bhatice: Keshar Bhatice is one of the street children – a homeless boy of 15.

"I live in Bombay on my own. I came here on the train when I was just a kid. I was really frightened at first. I didn't know what to do when I first arrived. But I met Kassim. He was older and showed me how to beg. He used to give me food when I hadn't eaten. Once when I got sick he took me to the hospital where I got well again.

"Kassim had a business shining shoes but he was ambitious and wanted to earn more money. He thought he could do better working for some men who sold illegal liquor. He sold me his shoeshine box. I paid him whatever I could until I owned it. One day he was picked up by the police. I never saw him again.

"I still shine shoes, but it is illegal. When the police come, I have to get away quick. Once I got caught and was taken to Dongri. It's the children's jail in Bombay. It was built to keep 80 prisoners but there are more than 400 children there now. Dongri is horrible. I was beaten and we spent most of our time doing school work and marching. After awhile my case came up in court and I was sent to a home. I hated that too and I ran away. They never found me and now I know how to keep from getting caught again.

"One thing you have to do is wear good clothes and keep as clean as you can. I have managed to get a respectable shirt and trousers but they got dirty so I took them to the laundry. It will cost four rupees to get them back. It will take me a few months to save enough. If I manage to save another rupee, I will go to a public bath, with soap and towels and get really clean. It's surpris-

ing how people treat you better when you look neat and clean.

"These days I get washed at the street taps. There is a line every morning and I usually have to wait an hour. I sleep under a bridge or at a bus shelter. During the monsoon, I sleep on a landing at the Victoria Station. If I can find an empty garage, that is my first choice.

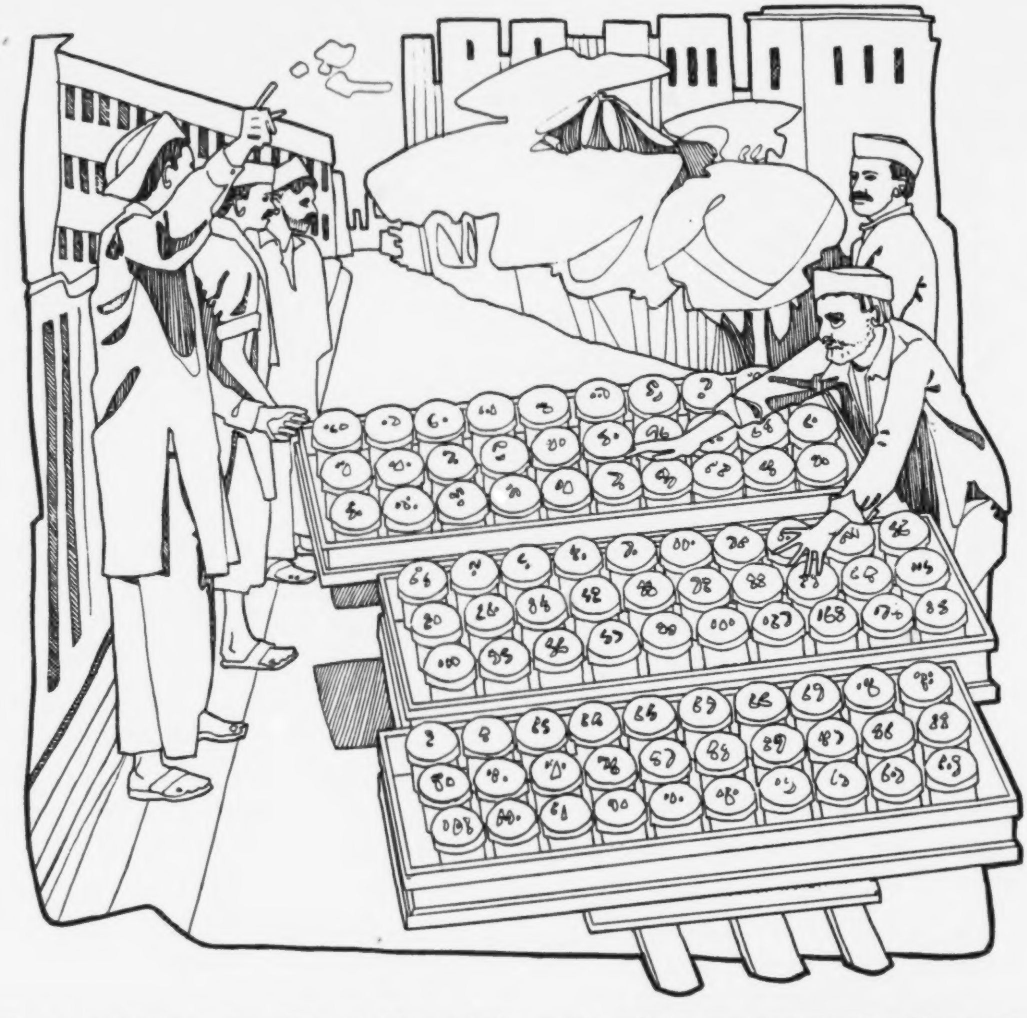
"I went to school for awhile before I left home. When I see kids in their uniforms going to school, I get envious. I would really like to go to school, not the jail school but a real one. But I know that's impossible now. Someday I hope to save enough to go into business, maybe buying fruit and vegetables and selling them at a market stall for a profit. Eventually I'd like to get into selling electronic goods. I'm sure I'll be a good businessman because I've learned to take care of myself."

Dabbawallahs —Successful Small Businessmen

Some of the most successful small businessmen in Bombay are the dabbawallahs, the members of the Union of Tiffin Box Suppliers. Their business is lunch, making sure that 100,000 Bombay workers receive the lunch that their wives have prepared for them. Every morning the 2300 dabbawallahs collect lunches from the wives at a certain time. Each wife will have put her husband's lunch into the four compartments of the *dabba,* which is the size of a one-half-litre paint pail. A dabbawallah will usually collect 30 to 40 dabbas which are usually fixed to his bicycle. He then takes them to the nearest station. On the train all the dabbawallahs get together and sort the dabbas into districts. Each dabba is painted with symbols to make sure the right lunch, which is usually rice, dahl (lentils), chapatti (flat bread) and curds (yogurt), gets to the right husband. All the dabbawallahs meet at the Bombay station and at great speed sort out all the lunch pails. Then the pails are piled onto trays, which are then placed on the heads of the dabbawallahs. They rush off to government offices and businesses to dish out the lunches to the same man at the same time every day. After lunch the dabbawallahs pick up the empty lunch pails and return them to the wives in the suburbs to be washed and filled the next day to be picked up.

There was a time when Bombay businessmen could go home for lunch. But because the city has become so large and overcrowded this is no longer possible. Caste rules stipulate that food should not be prepared by someone of a lower caste. Because people marry within their caste, this makes sure that the men will not be polluted by eating meals prepared by a lower caste. Also, restaurant food, even if prepared by someone of the proper caste, is expensive, costing seven or eight rupees a day. The food is of poorer quality and is often served in small amounts. A wife can make lunch for one or two rupees and the dabbawallah service is about two rupees a month. Considering how dependable the dabbawallah are, it makes good economic sense for families to use their services.

Bombay is a city of the greatest contrasts in India. Here are the extremes of wealth and poverty. On the outskirts of the city are the camps of construction workers, where people live in shelters of kerosene tins and sacking. Yet Jaguars and Mercedes speed along the roads to and from the airport. The thousands sleeping on the streets under the moonlight are contrasted with Bombay businessmen's wives dressed in silk and decorated with gold.



Every business day the dabbawallahs rush off to government offices and businesses to deliver homemade lunches to businessmen. After lunch they pick up the empty lunch pails and return them to the businessmen's wives in the suburbs to be washed, filled again and picked up the next day.

HOUSING

Single rooms open onto a central hallway at the end of which are toilets and washing facilities. Even with families of eight occupying the rooms, "corners" are often rented out.

- ***Why is vacant land in Bombay not used for housing construction?***
- ***What happens to mud houses during the annual monsoon?***

Calcutta
—One -Third Of The Residents Live In Slums

For 139 years from 1773 to 1912 Calcutta was the British capital of India. The centre of Calcutta is distinctly British in the organization of its wide streets and colonial style buildings. During the British Occupation, British merchants built themselves luxurious homes. In the northern part of the city wealthy Indian merchants built huge houses usually of coloured bricks. These were built in the narrow winding lanes common in this part of the city. Most of these large homes of prosperous families have been divided into small apartments.

South Calcutta developed later, within the last 100 years. Most of the older homes here are being demolished and high-rise apartments are being built. One-third of Calcutta's residents, however, live in slums which spread through 97 of Calcutta's 100 municipal districts.

More than $500 million has recently been spent improving Calcutta's slums. New improved slum developments have been built on the city's outskirts for people who are part of what is termed "the economically weaker section". These people would not be able to afford to buy homes even if the city could afford to build them. Instead, the authorities are constructing units which consist of one brick room, a toilet, piped water, access to electricity and some land, which a family can build on. Corrugated iron, plastic, sacking or thatch are common building materials. Each of the units costs about $1000 and a family can take up to 20 years to pay. These improved slums are not necessarily tucked away out of sight. One 20 hectare plot has recently been built in a middle-class housing development. With different classes living near each other it is hoped that an understanding of each other and a sense of community will develop.

Most people in cities live in apartments. Buildings may be hundreds of years old and suites are passed down from generation to generation.

Bombay —Hot, Cramped Living Quarters

With the population of Bombay increasing daily, the pressures for housing are considerable. Older apartments, new skyscrapers, even the small low shelters of the squatters are full. This has caused prices for any type of dwelling to soar. A two-room slum shelter can cost more than $5000. An ordinary three-bedroom apartment can cost $350,000–$400,000. More luxurious properties are $500,000. These are out of the reach of almost all except the very wealthy.

Although there is plenty of vacant land which is suitable for housing, it is owned by large industrial concerns which are not interested in selling their land or in constructing housing on it.

In Bombay, facilities which were adequate for two or three million people now serve more than 10 million. The population is expected to be 16 million in

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10 years. About half of the people live in the city's slums. Shelters in slums often house 10 or 12 people. Cramped living conditions and the heat bring the people out into the streets. During the day the streets are crowded and at night the sidewalks are full of sleepers.

Located in the centre of Bombay are the textile mills. The workers in the mills live in substandard apartments called chawls. Many of these were built in the 1930s and 40s. The apartment blocks are four or five stories high, with the same plan on each floor. Single rooms open onto a central hallway at the end of which are toilets and washing facilities. Even with families of eight occupying the rooms, "corners" are often rented out. Despite conditions, those who occupy the chawls are considered to be established residents of Bombay.

In order to find homes for themselves people have founded squatters settlements. The residents of some of these settlements have worked hard to improve their living conditions. Some of these communities have been organized with residents applying the discipline of the factory to the communities where they live. To visit one of these settlements you enter through a narrow lane which keeps out cars and carts. On each side of the lane there are blocks of latrines and washing sheds. Further down the lane are the homes, which are low shelters. They have small doors opening into single rooms. Almost every second home is also a shop, selling items needed by community members.

The lanes are paved with concrete gutters on either side. Large garbage cans are kept in the lanes. Each day the garbage is emptied and the lanes swept by a sweeper, usually an untouchable or Harijan. Even in these workers' settlements it is thought to be unclean to be a cleaner.

Government action is needed to deal with India's housing crisis. India's rural population faces a housing shortage just as severe as in the cities.

Village Housing
—Mud Is One Of The Most Widely-used Building Materials

The climate of a region and the natural building materials available in the area determine the kinds of houses built in the villages. Across the north trees are no longer available as construction materials **(See Agriculture)**. Although bricks and cement are used, they are expensive and scarce. Mud is one of the most widely-used building materials. Mud is cheap and available almost everywhere in India. Sometimes during the monsoon parts of these houses melt away but some are more than 100 years old and still functional. In many areas stone is used as a building material because it is more durable and still cheap.

In the tropical areas of the south and northeast, wood, bamboo and reeds are available for building. Often a frame is made of wood or bamboo poles and then this is covered with thatch. Homes built in this manner are well ventilated but not often water proof. During the monsoon they are damp and uncomfortable. Also this type of house is easily destroyed by floods.

Houses in Indian villages are often built around a courtyard, where many of the family activities take place. In the hot weather it is also the most comfortable place to sleep. At night family members bring out the *charpoys*, beds with wooden frames strung with knotted string. These are often the only pieces of furniture in a rural home. Villagers often find it more comfortable to work and eat sitting on straw mats.

In the tropical areas of the south and northeast, wood, bamboo and reeds are available for building. Roofs are often thatched.

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FOOD

Most Indians prefer to eat with their hands. . . . It is considered proper to eat only with the fingers of the right hand. Usually one does not let the food come above the joints of the first two fingers and thumb.

- ***Did you know that Indian cooks don't use curry powder?***
- ***How does the caste system affect Indian eating habits?***

Food Preparation —A Sacred Ceremony

Hindus believe that food is created by Brahman, the supreme being, for the benefit of humanity. For them cooking, serving and then eating food is a sacred ceremony. But nature's ability to provide enough food for India's many people has been disrupted not by an angry god but by the policies and practices of people – individuals, corporations, banks and governments.

Because of many environmental decisions over the years, traditional sources of food have been reduced or cut off. These include:

- Forest Produce – forests have been cut down and those left are protected by foresters;
- Traditional Food Crops – the change over from planting traditional, inexpensive nutritional food crops such as pulses which include peas, beans and lentils, and grains such as millet and sorghum, to producing more expensive wheat and rice;
- Fish – the pollution of fishing waters and the export of fish;
- General Food Crops – the transfer of farm lands from producing food crops to growing commercial export crops or trees for industrial purposes;

- Milk – the transfer of milk from feeding village children to providing milk products for the city's middle classes;
- Clean water and fuel wood are also in short supply

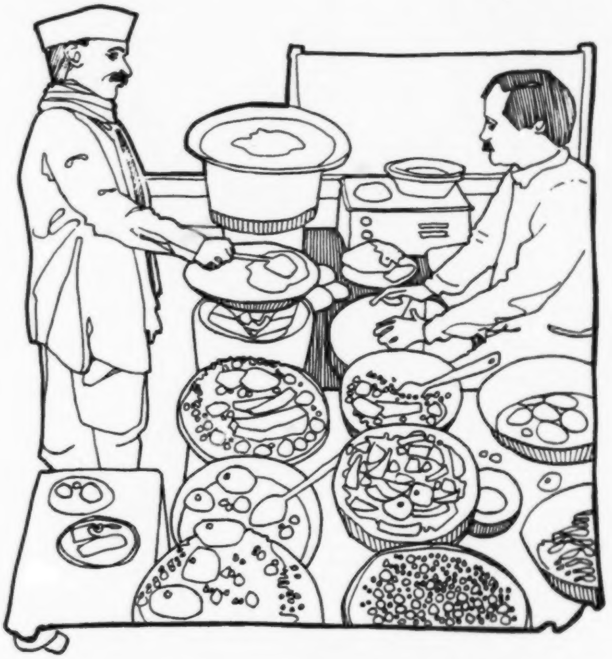
About 40 per cent of India's population receives less than 2220 calories a day. This had remained unchanged over the decades. (The recommended daily intake for children is 1850 calories and for adults is 2650 calories.) With the present population growth, the number of malnourished people in the nation increases by six million each year. Eighty–five percent of India's children below the age of five are considered to be underfed by international standards. And almost half of the population is short of food at least some time during the year.

Not only does the short supply of food or lack of money to buy it affect the eating habits of India's people, so also do the complex rules of the Hindu caste system. Of all the restrictions of the caste system, the rule against accepting food from a person of lower and therefore less pure caste is one of the strongest.

For people of the Hindu faith, eating can be a potential for pollution. Ideally the high-caste person, especially the Brahmin takes a ritual bath before the main meal of the day. The person preparing the food must be of proper rank.

If the food is touched by a person of lower rank then it is thought to be impure. The kitchen is one of the most important areas of the house in maintaining the family's purity. Only close family members are allowed into the kitchen, unless the family has a cook and they must be of the same or higher caste.

Earthenware cooking pots, water vessels and dishes are thought to be more subject to pollution than those of metal, which can be cleaned more thoroughly. Eating from a thali, a round metal tray has not changed over the centuries. Although gold and silver trays were sometimes used

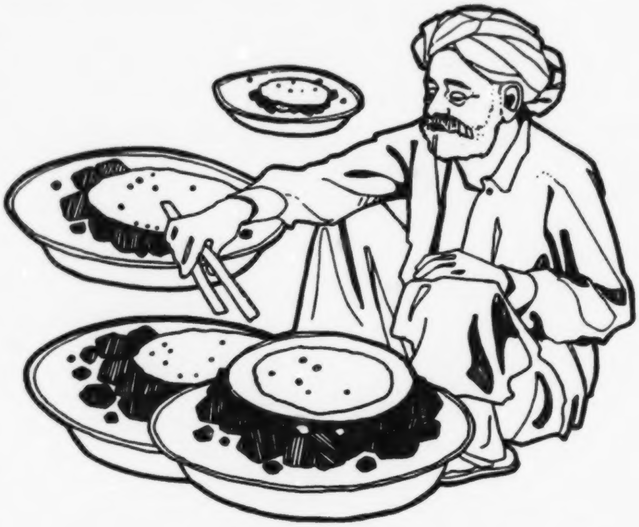


In India, of all the restrictions of the caste system, the rule against accepting food from a person of lower and therefore less pure caste is one of the strongest.

by wealthy people in the past less expensive metals such as brass or stainless steel are now used. Small bowls of matching metal are placed around the inside rim of the thali. Each bowl is filled with different spiced foods such as potatoes, cauliflower, eggplant, beans or cabbage. There are also likely bowls of curd (yogurt), hot pickles, chutneys and dried chilies. In the centre of the tray is a heap of rice. The contents of the small bowls are eaten with the rice. In the south a banana leaf, which can be disposed of is sometimes used in place of the thali.

Since eating is an activity of both social and ritual importance, people usually only eat with their social equals. In many Indian homes the women eat separately from the men.

Often the meal is served on a low table or mat and the people sit cross-legged on the ground in front of it. Because most Indians prefer to eat with their hands, they wash immediately before and after eating. It is considered proper to eat only with the fingers of the right hand. Usually one does not let the food come above the joints of the first two fingers and thumb.



Preparing Chapatti: For most Indians chapatti (flat bread) is an important part of every meal.

Since it is thought that water can transmit pollution, food that is boiled is considered less pure than fried food. Each food has a ritual ranking. Vegetables and grains have a high status. Meat and animal by-products are ranked in descending order of ritual purity: eggs, fish, chicken, mutton, pork and beef. Some foods such as milk and ghee (clarified butter) cannot be polluted because they are the products of the sacred cow. Foods fried in ghee and unprocessed foods such as fruit can be accepted from a lower caste person. This means that whatever a person's caste, they can buy fried snacks and fruit from street vendors without fear of pollution.

The majority of Hindus are vegetarians but almost everyone has their own idea of what vegetarianism means to them. Since it is often hot all year most people do not find it difficult to abstain from eating meat. In the Marabar coastal region even some of the strictest vegetarians eat fish.

Herbs and spices have played an important role in Indian food for centuries. Originally most were used for their healing qualities rather than for flavour.

Cloves and cardemoms were thought to be antiseptic; ginger was good for digestion and turmeric was eaten to heal skin diseases.

Most Indian dishes are made with a combination of herbs and spices which the British called curry. The word "curry" is not part of the vocabulary of Indian cuisine. The word likely came from the Tamil word kari meaning "sauce". No cook in India buys packaged curry powder. Instead spices are bought usually at the bazaar. Often they are purchased whole on the day they are needed. If necessary they are dried in the sun. Then just enough of the spices are ground to make the dishes for a particular meal. Each dish needs different amounts of different spices. No two dishes taste the same.

The people of south India eat the most highly spiced food in India. Also almost every dish contains something of either the oil or kernel of the coconut palm. Coconut water from the young kernel is a popular and refreshing drink. In Kerala, the southwestern most state (the name means Land of the Coconuts), a coconut palm grows in almost every family garden. Other kinds of tropical fruit are an important part of the southern diet which is most often vegetarian.

Centuries ago the Moguls brought their meat-eating habits with them to India. When they can afford it, meat is often part of the diet of northerners. Although northerners frequently eat rice, wheat is their dietary staple. Wheat is usually eaten in the form of different unleavened breads such as chapatis and deep-fried puris. These breads make up almost 70 to 80 per cent of the average person's diet. Northerners use fewer hot chilies and other spices than southerners.

A favourite northern dish which originated in the Punjab is tanduri chicken. The chicken is rubbed with yogurt and spices and then left for several hours. It is then roasted in a clay oven with a wood-burning fire beneath. The chicken is served with nan, a type of flatbread also cooked in the oven.

Tea is almost the national drink of India, except in some parts of the south where coffee is preferred. Other drinks include lassi which is yogurt mixed with water and flavoured with either sugar or salt, fresh lime sodas, milk flavoured with rosewater and almonds and fruit syrups which are diluted with water. Pepsi has recently been given the right to sell its cola products in India.

Most Indian meals end with a digestive aid called pan. Pan is made from a dark green leaf which is spread with lime or crushed rose petal paste. The leaf is made into a triangular envelope which contains a variety of spices and crushed betel nut. Pan is not eaten but kept in the cheek for some time after the meal.

Despite all the caste rules and regulations, the differences between north and south, vegetarian and non-vegetarian, Indian cooking is considered by many experts to be one of the three great cuisines of the world, along with French and Chinese.

HEALTH

Many people in India believe that illnesses are caused by supernatural forces. Women often ask their husbands to go with them to a religious shrine or to consult a spiritual healer to help the stricken person.

- ***Why are village residents often critical of medical doctors?***
- ***What does Ayurvedic medicine offer its many adherents?***

Health Problems —Women and Female Children Especially Vulnerable

In the early part of this century the average person in India could expect to live only about 22 years. Now the life expectancy of the average Indian is about 55 years. The fact that people are living longer is one of the best indications that there has been an improvement in health services. In Western countries, however, the average person lives to about 75 or 80. India still has a long way to go to provide adequate health care for all its people.

India's most serious health problems are:

- Malnutrition. More than half of the children aged one to ten do not get enough calories and as many as 20 percent do not get enough protein. Being weakened by malnutrition, they have a difficult time overcoming infection and disease. The infant mortality rate for children under one year is one of the highest in the world.

- Hygiene. Without enough clean water, good hygiene is difficult to maintain. Cholera and diarrhoeal diseases, the main cause of death among children, result from this problem.
- Family Planning. India's population of more than 810 million increases by more than one million each month. Although the country has had family planning programmes for more than 30 years, India has one of the most serious population problems in the world.
- Health of Women. In most countries of the world there are more women than men. In India, however, the reverse is true. For every 1000 men there are only 935 women. One of the main reasons for this situation in India is a higher death rate among women than men. The health of women is more vulnerable at certain times of their lives. In the age group from one to five years more girls die. This is possibly from neglect because they do not have the same value to their parents as boys. Another age group that is vulnerable is women between 15 and 34, the most strenuous time of women's lives. The hard physical labour necessary to make a living, along with child bearing, take their toll of lives.

Villagers often turn to alternative practitioners for their health care.

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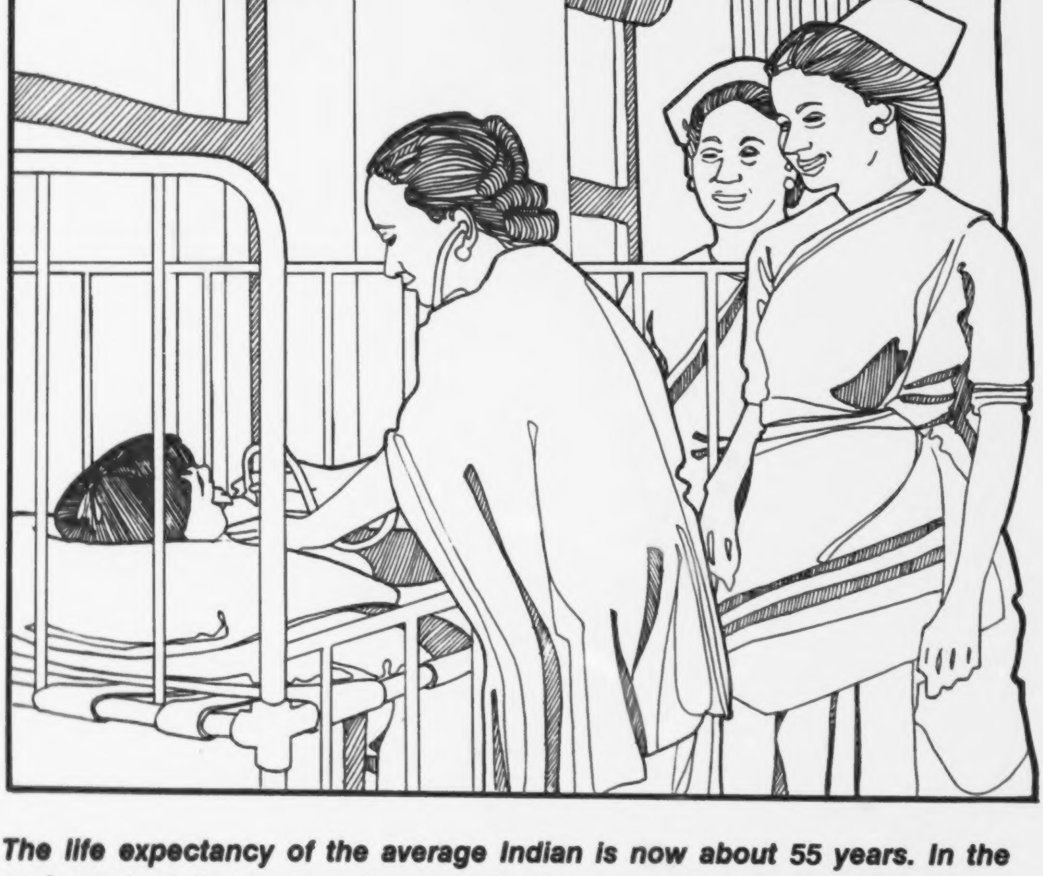
Ayurvedic Medicine —"The Science of Life"

Three thousand years ago a medical system was being devised in India. Ayurvedic medicine is one of the oldest systems of medicine known to humankind. According to Ayurvedic practitioners, the system deals not only with medical science but also with the social, ethical, intellectual and spiritual life of people. It uses the power of nature to restore a state of balance in the body. Massage is one aspect of the treatments. The secrets of Ayurvedic medicine have



The life expectancy of the average Indian is now about 55 years. In the early part of the century it was only 22 years. The fact that people are living longer is one of the best indications that there has been an improvement in health services, but the nation still faces many health problems.

been passed from father to son by word of mouth for centuries. Old traditional companies make the required medicines.

During British rule, traditional medicine lost its respectability and Ayurvedic medicine was ignored. With independence the Ayurvedic system was revived. There are about 450 Ayurvedic hospitals in India today and about 300,000 practitioners. It is estimated that 70 percent of the Indian population uses some kind of Ayurvedic medicine.

Ayurvedic medicine is now being recognized among Western doctors. Many of the traditional medicines are being researched and developed by international pharmaceutical companies. There are Ayurvedic remedies for lowering cholesterol, and treating coronary heart disease and hepatitis.

Many people in India believe that illnesses are caused by supernatural forces. When a family member falls ill, relatives become anxious and fearful. Women often ask their husbands to go with them to a religious shrine or to consult a spiritual healer to help the stricken person.

Government clinics have existed for a hundred years but the villagers still do not have faith in the doctors to cure them. Since most doctors do not voluntarily work in isolated areas, the government ruled that doctors must serve two years in rural clinics when they graduate. Even with this policy there is only one doctor for every 13,000 people in some rural areas.

Villagers are often critical of the doctors. Patients in rural clinics are often treated discourteously, left waiting for long periods, forced to pay bribes and not allowed to see doctors.

On the other hand, doctors are often unhappy working in rural clinics. Most want to work in private city practice. Doctors in the countryside usually complain that there are not enough drugs to treat the patients adequately. Also doctors who are used to having the services of laboratories and blood banks to help cure their patients are frustrated without these services.

An Indian medical authority says, “modern medicine will not be generally accepted by villagers unless someone whom they trust takes the trouble to explain how illness affects the body and how medicines can cure illness. Only then will they give Western medicine a fair trial. Even then they will only be really convinced if their recovery is speedy. ”

EDUCATION

Nearly 40 percent of primary schools have no buildings or blackboards; 60 percent have no drinking water and 35 percent have one teacher for three or four classes.

- ***Why would a female teacher be unsuitable in many rural villages?***
- ***Why would male teachers be rejected for some students?***

By Law, Education Is Compulsory In Practice, Many Drop Out Or Never Attend

India is considered to be a "developing nation". But what is "development"? One definition is "the process which lets people reach their full potential and then in doing so be able to give back to society".

Education, whether academic or practical, helps people to reach their full potential. The Indian government has passed a law making education compulsory for children between the ages of six and fourteen.

Whether or not children actually attend school depends on many factors:

- The region in which the children live. In less developed states such as Bihar, Kashmir, Orissa and Rajasthan fewer children attend school. In Kerala and Punjab the majority of children go to school.
- The level of income of the parents. From a very early age children have to help at home. When they are still school age many have full-time jobs. Girls are domestic servants, work in small-scale industry, help to look after the herds or collect firewood for the family or for sale. Boys work in cottage industries, on farms, or in businesses selling or repairing. Among families that depend on children working for their survival,

children may never go to school.

- Whether the child is a boy or girl. Enrollment for girls is much lower than for boys. In less developed areas even fewer girls attend. Three-quarters (75 percent) of all girls who begin primary school drop out before they finish. About 62 percent of boys drop out. Many parents object to girls going to school because they think education will give them a more independent attitude toward life. Then they will not be satisfied with their traditional roles as obedient wife and self-sacrificing mother. Boys are less likely to be taken from school or prevented from attending since education is expected to help boys get jobs and then support the family. Girl's get married and then contribute to their husband's household.

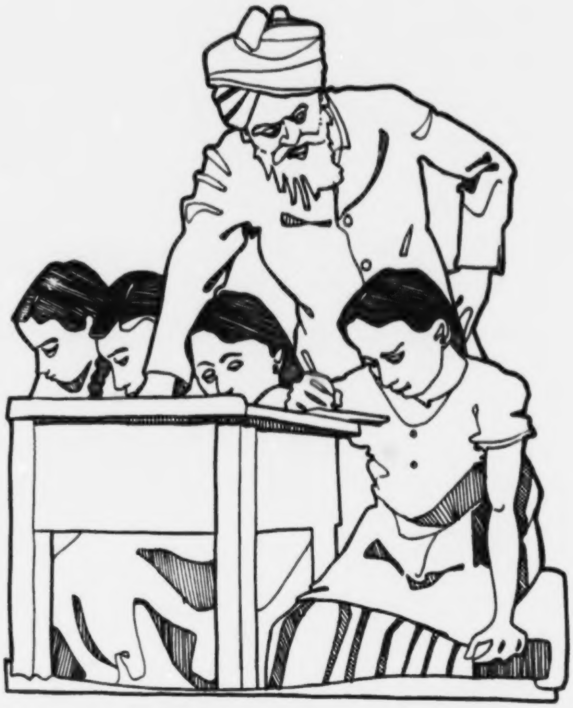
There are other problems as well in educating girls. Parents often refuse to send girls to school with men teachers because Muslim and high caste Hindu girls are not allowed to be in the company of men. There are not as many women teachers as are needed because outside of the cities it is not respectable for single women to work. About 10 percent of the central government budget is spent on education. The state and central governments have not had enough money to educate all of India's children. The funds that are available often go to educate boys.

Percentage of Literacy (1987)

		males	females
ALL INDIA	**Rural**	40	16
	Urban	70	49
	Rural & Urban	46	22
KERALA	**Rural**	76	61
	Urban	83	69
	Rural & Urban	77	63
RAJASTHAN	**Rural**	27	5
	Urban	65	35
	Rural & Urban	34	10

Another problem in educating India's children is the number of languages spoken in India. The state governments provide primary education in the state's main language. In addition to their first language of instruction, children learn the northern Indian language, Hindi. In the south people resent having to learn Hindi as it is seldom spoken in their region. In the south people often learn English as a second language instead of Hindi, although Hindi is necessary in order to work in government jobs.

Current trends indicate that by the year 2000 more than half of the people in the world who cannot read and write in the 15 to 19 age group will be in India. Nearly 40 percent of primary schools have no buildings or blackboards; 60 percent have no drinking water and 35 percent have one teacher for three or four classes.



These school girls have a male teacher, but for many high caste Muslim females such a situation would be forbidden.

Computers —The Software Is All In English

Although scarcity of resources is blamed for the difficult conditions in education in India, resources are being found for a computer education programme. A number of schools in India have been chosen for a pioneer project known as Class Computer Literacy and Studies in Schools. For this project students in the last two years of secondary school are expected to get 60 hours of "hands on" experience with a microcomputer, spread over 30 weeks. But students complain that they get so little time on the computer that they don't have a chance to learn. In the next few years 60,000 Indian schools are expected to be part of the $241 million project. Language remains a problem in those schools that do not teach English. Although there has been a keyboard developed to use with Hindi, Telegu or Marathi languages the software packages are all in English. The project is based on 45 British software packages most of which focus on science subjects.

Another drawback to the course is the shortage of computer-qualified teachers. Many have only taken two-week computer workshops and refresher courses. Teaching pressures leave them little time to upgrade their computer skills. The excitement in learning with computers is often lost when the teachers know only the basics.

If computers are to become effective teaching aids, teachers will have to be trained to take advantage of the techniques in which the computer can best help them.

The government argues that India cannot be left behind as the rest of the world becomes computerized. Although the computer industries are growing fast in India the jobs they provide require technical expertise well beyond the skills that the classroom can give. More advanced training will be needed to meet the demand for programmers.

If computers are to become effective teaching aids, teachers will have to be trained to take advantage of the techniques in which the computer can best help them; that is, in teaching children to use imagination, problem solving and decision-making skills rather than simply repetitive learning. In order to do this they will need the right software in their native languages.

ACTIVITIES

Land and Climate

POINT OF VIEW The Worldwatch Institute in its annual "State of the World Report" said about the environment,

"Time is of the essence: species lost cannot be recreated. Soil washed away may take centuries, if not millennia, to replace even under careful husbandry. Once the Earth gets warmed there will be no practical way of cooling it."

- Make a list of the environmental problems in India.
- Make another list of the environmental problems in your country.
- Which problems are the same and which are different?
- Choose a problem that both your country and India have in common. Brainstorm solutions to the problem. Would the solutions be the same for India and for your country? Why or why not?
- Divide the class into groups. Each group chooses an environmental problem found in India. Each group designs, draws and paints a poster making people aware of the problem, urging people to solve the problem, offering a creative solution.
- Choose an environmental problem found in your country about which the class thinks they can do something to make a difference. What actions could be taken as a class or as individuals to help allieviate the problem. Act on some of the solutions. Keep a log of what has been done and evaluate your project.

LET'S DISCUSS

- What is the greenhouse effect? Make a list of the things that could be done to lessen the warming of the greenhouse effect in your country? In India? In the world? If the greenhouse effect raised the world's temperature what do you think the effects would be on the people who live in the delta of the Ganges River? The people of your community?

- People are beginning to realize that humans are part of the animal world and not above it. People need to find new ways of celebrating animals and not exploiting them, not looking down on them but accepting them as part of us. Make a list of how we can better achieve this objective.
- Debate this topic in class: If humanity ignores its origins, we can be on our way to extinction.

HANDS ON

- Find the Ganges River on a map of India. Locate the source of the river and the delta where it ends. What cities are located along its banks?
- There are a number of books, magazine articles and TV programmes about journeys along the Ganges River.

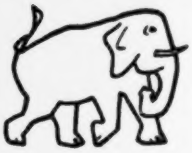
If you can find an account of one of these journeys bring it to class to share with class members. Research more about the river and then write a travel diary about a trip along the Ganges.

- Name four geographical regions in India. Are there any areas of your country that correspond to these? If so what are these regions? Collect pictures of them.
- Draw and paint pictures of different geographical regions of India. Or collect photographs of the different geographical regions of India. How are the regions of your country and of India alike? How are they different?
- Draw a large map of India either on a spare blackboard or a large piece of newsprint. Tape the photos or students' paintings to the map in the region where the picture would be found.
- Find these cities on a map of India. Cochin, Jaipur, Bombay, Banares (Varnasi) , Madras, Calcutta, Srinigar, Amritsar, Hyderabad and Allahabad. Give a brief description of the geography and climate of the region in which they are located.
- Calculate the distance between these cities which are large centres of population and the capital city of New Delhi.
- Choose six large cities in your country. How far away are they from your national capital? Does distance from the capital city make a difference? If so how? What other factors do make a difference?

MEDIA REPORT

- With the class in groups each group chooses a month of the year and then prepares two weather forecasts for TV – one for India and one for your country.

LET'S FIND OUT



- The monsoon is an important part of Indian life. How do these winds that bring the rains to India affect:
  - agriculture
  - transportation
  - daily life in the villages and the cities?
- What is the hottest time of year in India? Why is this so?
- What is the hottest time of year in your community?
- Is this the same time of year that it is hottest in India? Why or why not?

History

POINT OF VIEW

This is an excerpt from the 1936 autobiography of Jawaharlal Nehru.

For many generations the British treated India as a kind of enormous country house (after the old English fashion) that they owned.

They were the gentry owning the house and occupying the desirable parts of it, while the Indians were consigned to the servants' hall and pantry and kitchen. As in every proper country house there was a fixed heirarchy in those lower regions—butler, housekeeper, cook, valet, maid, footman, etc.—and strict precedence was observed among them. But between upper and lower regions of the house there was, socially and politically, an impassable barrier.

The fact that the British Government should have imposed this arrangement upon us was not surprising; but what does seem surprising is that we, or most of us, accepted it as the natural and inevitable ordering of our lives and destiny. We developed the mentality of a good country house servant.

- Why do you think the Indians allowed the British to stay at first?
- How did the Indians become "servants in their own home"?
- Why did the Indians not revolt against the British earlier?
- What other countries were in a similar situation to India? What happened?
- What happened to change India's "country servant" mentality?

HANDS ON

• Using a long sheet of newsprint or a blackboard make a time-line of the most important events in Indian history. If possible give an event that was happening in Europe or America around the same time.

LET'S DISCUSS

• The people of the south – Tamil Nadu and Kerala have been forming organizations to promote the achievements of Dravidian culture. Why do you think they feel the necessity to do this? What achievements do they have to celebrate?

• The lifestyles of the Aryans when they arrived in India was very different from the Dravidians. Discuss the ways in which they were different.

• Two important Aryan contributions changed the course of Indian history. What were these contributions and how did they change the direction of Indian life.

• Rent a video of Richard Attenborough's film, *Gandhi* and watch it as a class. Discuss these questions:

– What will Gandhi mainly be remembered for?

– What lessons can we learn from Gandhi's story?

– How are Gandhi's ideas of passive resistance being used in the world today? In your community?

– What are the advantages and disadvantages of passive resistance?

– What goals today might be realized by nonviolent resistance?

MEDIA REPORT

• Write the headlines for each of these invasions: (1) for an Indian newspaper, (2) for the home newspaper of the invading troops.

– The Aryans
– Alexander of Macedonia
– Tamerlane
– The Muslims
– The British

• List the Mogul rulers of India. With the class divided in two, one-half of the class is divided into groups with each group representing one of the Mogul rulers. Each group plays the part of the press attache for the Mogul ruler of its choice. Each group chooses a reason for holding a press conference. These reasons might include:

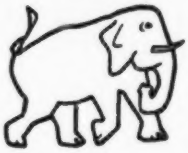
–making a policy announcement;
–increasing the leader's popularity;
–promoting one of the leader's achievements or policys.

Each group writes a press release and arranges a press conference. The second half of the class represents the media. Students can work alone or in groups to represent newspapers and magazines (both reporters and photographers), radio and television news.

Hold a news conference with the attaches making an announcement and the media asking questions.

Make a short presentation of the results of the press conference. The newspapers and magazines write headlines and short articles with or without photographs either (polaroid or prints). The radio reporters produce a taped news story with or without recorded excerpts from the conference. If the class has access to a video camera one group produces a television news excerpt using video footage of the event.

LET'S FIND OUT



• India shared a common British colonial experience with Canada, the US and many other countries. Prepare a report of the comparisons between India's colonial experience and the colonial experience of your country. You might use these topics for your comparison:

–Trading companies, the dates they were established, the length of time the companies operated and the goods that were traded.

–The number and nationality of the people in the colonized country.

–The advantages and disadvantages of colonialism to the British, the Indian people and the residents of your country.

–British policies on natural resources, industry and business.

–The method of obtaining independence from Britain and the year.

Government

POINT OF VIEW

Perhaps no country in the world has been as truly made, geographically, for unity as India. –**Nehru, in his autobiography.**

• What are India's boundaries?
• How is the country geographically unified?
• Is your country geographically unified? In what ways is it ? Isn't it?

- Do you think geography is important to unity? Why or why not?
- What factors other than geography unify a country?
- Find these areas on a map of India: Punjab, Kashmir, Assam. What are the reasons that extremest political factions in these regions no longer want to be unified with India?
- Are there regions in your country which want more independence from the central government? If so what are the reasons these regions are not satisfied with the country the way it is?

HANDS ON

- Make a scrapbook or bulletin board display of newspaper and magazine articles about different regions of India. Discuss the issues in the articles. Do the articles tell you about the relationship between the different regions and the central government?

LET'S DISCUSS

- During Indira Gandhi's "emergency" many freedoms were suspended. What freedoms are associated with democracy? What is more important, having a sufficient food supply or democratic freedom? Why? How did the people of India react to Mrs Gandhi's emergency? Have freedoms ever been suspended in your country? If so, when? What was the reaction of the citizens?

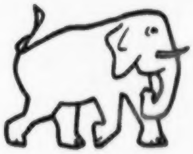
MEDIA REPORT

- Imagine you are a writer for India's Prime Minister. Write a speech for them about what they will do in office to make India a better place in which to live.

Also write some political slogans for for the speech.

Choose two or three of the best speeches for students to deliver. Students listening can vote for the Prime Minister they think will be best for the country.

LET'S FIND OUT



- Compare the governments of India and your country. Do what research is necessary to find out the following facts for both countries.

1. Size of the country
2. Population of the country
3. Date of independence
4. Number of states or provinces
5. Form of government
6. Political Party in power

7. Title of Head of State 8. Name of Head of State
9. Symbolic Head of State 10. Number of years party in power

People

POINT OF VIEW

The tyranny of the land and rulers and invaders have produced in this ancient civilization a willingness to bend reed-like before oppression and evil: the people's obeisance to power, their readieness to compromise, their resistance to change, their suspicion of those not their kin, are elements in the survival of the Hindus. **–Trevor Fishlock, India File**

- Why was it necessary for the people of India to bend like reeds to oppressors? What is oppression? Who have been their oppressors? Are they still being oppressed? If a people are oppressed how would these traits help them survive:
  - being ready to compromise
  - resisting change
  - being suspicious of any one who wasn't related to them?
- Do the people of your community have any of the traits mentioned above. If so which ones are common to the people of your community? Why might they have developed these traits?
- Do you know other people of the world who are considered oppressed? Have they developed any traits to help them deal with the situation? The above quotation gives one person's generalization of the people of India. It does not apply to specific individuals. Write a short paragraph similar to the one quoted to generalize about the people of your country.

HANDS ON

- Make a circle graph representing the different groups of people of India. Shade in the area representing the people of indigenous heritage.
- Make a circle graph of the people of your country. What are the main nationalities represented. Shade in the area representing people of indigenous heritage.
- Make a summary of how the different graphs compare.
- What are the first and second languages of the major groups in both countries?
- Bring to class pictures of Indian people in traditional dress.
- Invite an Indian person in your community to visit the class. Ask them to wear traditional dress and to bring some examples of traditional clothing with them.

Students bring any Indian clothing or lengths of cloth that would be suitable for making *saris* and *dhotis*.

Students ask the guest questions about Indian clothing. Ask the guest to help the students dress in traditional Indian clothing.

Hold a fashion show. Students model Indian fashions. A student, teacher or your guest can act as commentator and describe the fashions while Indian music is played in the background.

LET'S DISCUSS

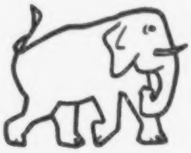
- Discuss the similarities and differences between the people of India and the people of your country. Think about:
  - differences within the country
  - lifestyles
  - history
  - the lives of women

MEDIA REPORT

- Produce a half-hour radio programme on the different people of Indian heritage in your community. Arrange to interview people from different parts of India or people whose descendants come from different areas of India. Make up a list of questions the class would like to ask. Find out how different their lives would be in your country than they are in India.

Students can use a cassette recorder to tape their interviews. Make a master tape using some Indian music for an introduction. One or two students in the class can act as narrator and introduce the programme, the following interviews and give an appropriate summary with music at the end.

LET'S FIND OUT



- India has the largest number of indigenous tribal people in the world. How do the indigenous people of India compare with the indigenous people of your country?

  Think about:
  - Land Rights
  - Education
  - Occupation
  - Religion
  - Position of Women
  - Culture

Religion

POINT OF VIEW

We spend more time in the pursuit of religion than any other people in the world. – K. Singh

- What is the main religion of India? In what way does this religion play a part in the everyday lives of the Indian people? Think about:
  - Caste and its influence on occupation, residence, marriage, food, etc.
  - Reincarnation
  - Darmha
  - The Position of Women
- What are the main religions in your community? How do these religions affect the everyday lives of people? If a visitor came to your community how would they see the part religion plays in the community?

HANDS ON

- Make a list of the main religions of India. How are the religions represented in your community? Does each religion have a place of worship in your community? Arrange to visit the places of worship in groups. When getting permission to visit, ask if a group is able to attend a service. Find out the customs and etiquette for visiting the place of worship. Students select which group they would like to be in.

After each group has attended the service of their choice, it reports to the class. Students write a poem or paragraph about the experience.

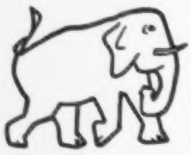
LET'S DISCUSS

- The leaders of the main world religions have the influence to promote peace in the world. How can religious leaders promote peace by de–escalating religious tension in the world?

MEDIA REPORT

- Class groups each choose a religion represented in India. Groups interview authorities on each religion. Questions are decided in advance. Interviews are taped and photographed or recorded on video tape and presented to the class.

LET'S FIND OUT



• All of the great religions of the world have adherents in India. All of these faiths have universal appeal--aspects that make it appealing to every level of society. With the class in groups each group chooses one of the major religions: Hinduism, Islam, Christianity, Buddhism, Judiaism. Each group researches the religion and fills in a chart on the blackboard.

RELIGION	Date Of Origin	God Or Chief Prophet	Holy Writings	Methods Of Achieving Salvation
Hinduism				
Islam				
Christianity				
Buddhism				
Judaism				

Rural Life

POINT OF VIEW

Villages are like women, in their keeping is the cradle of the race. –Tagore

• How do you think woman in the world generally maintain "the cradle of the race"?

• How do you think Indian women are keeping "the cradle of the race"?

• Which traditions are important in maintaining the culture of a people? Think about:

- Food
- Clothing
- Housing
- Festivals
- Religious Practices
- Interpersonal Relations
- Family Traditions

• Tagore says that just as women maintain the cultural traditions of a people so do villages. In what ways do you think Indian villages maintain " the cradle of the race"? How do villages and cities differ in this respect?

• In your community which traditions have been maintained by women?

• Are people in small communities in your country more in touch with traditional cultural roots than are city dwellers? If so give examples. How are cultural traditions upheld in cities?

- How can communities in India develop to improve daily living conditions to meet their basic needs and yet still maintain their traditions?

HANDS ON

- Write a play about one of the four villages in the text. The Setting is the village your choice. The Characters are those in the text and whomever you need to supplement.The Theme of the play is "development"–how the villagers can best improve the standard of living of their community. The Plot, also known as the action of the story, is written by the students. Stage the play with appropriate costumes and props.

LET'S DISCUSS

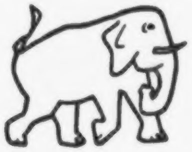
- Working in pairs, students role-play a real estate agent trying to convince a city-dweller to buy a house in the countryside. The agent gives arguments as to the advantages of rural living while the client offers arguments as to the disadvantages of country living in order to lower the price of the property. Students vote on what the price of the property should be according to the students' arguments.

MEDIA REPORT

- Write a newspaper for one of the four villages in the text. Include:

–A lead news story with pictures from newspapers, magazines or drawn by students.
–A feature story illustrated as above.
–A Women's Section with appropriate stories and pictures.
–Advertisements for goods or services the villagers may need or want.
–A classified section advertising jobs, potential mates, produce, accommodation, vehicles, etc.
–Editorials.
–Letters to the Editor.
–Etc.

LET'S FIND OUT



• Research regions of India other than those mentioned in Rural Life. Write a diary of a day in the life of a village child. Some regions of India you might want to explore:

– Kashmir
– Punjab
– Gujerat
– Tamil Nadu
– An area of the Ganges Plain

Include in your diary something about the everyday life of the people, their festivals and how they are celebrated and changes that have taken place in the village over the past few years.

Agriculture

POINT OF VIEW

Let them come and see men and women and children who know how to live, whose joy of life has not yet been killed by those who claimed to teach other nations how to live.

– Chinua Achebe, Nigerian author

What is the stereotype of Indian villagers?

• From your readings in the Rural Life and Agriculture sections of the text do the villagers conform to the stereotype images of them? Are the villagers as joyless and unhappy as they are often thought of? In which ways do they match the stereotypes? In which ways are they different?

• Do you think the people in Indian villages need help from wealthier Northern countries and agencies in order to develop their environment and agricultural methods? Why or why not?

• Did past agricultural assistance projects by "those who claimed to teach other nations how to live" achieve the goals they intended? In what ways were they successful? In what ways did they fail?

• What important factors weren't considered by the projects generally?

• Do you think we should still offer agricultural aid to India in the light of the negative results of past development projects?

• If we are to learn from past mistakes, what form do you think any new aid should take? Why?

• Do you agree with Chinua Achebe or do do think a peoples' quality of life can be enhanced by people from more developed nations coming in "to teach other nations how to live?"

HANDS ON

• Large landholders in India and most farmers in your country enjoy certain agricultural resources which include hybrid seeds, irrigation, chemical fertilizer, pesticides, farm machinery, tree wind blocks etc. Most of the small farmers in India do not have access to all these farming resources. India's small farmers must work very hard to achieve even small yields. To illustrate the difference between the crop yields of wealthy land owners and those of small land holders or sharecroppers, carry out this experiment. With the class divided in two groups, each group plants a garden in a wooden planter in the classroom. One garden represents the privileged farmer while the other garden represents the small landholder in India. Each group decides what vegetables, grains or pulses (peas, beans and lentils which are dried) they will plant.

Garden One

Expensive hybrid seeds are planted.

The garden soil consists of sterilized soil mixed with appropriate amounts of peat moss and vermiculite.

The planter is placed in an area where the light is good and the temperature even.

The garden is watered regularly with tap water from the school.

An appropriate chemical fertilizer is applied at appropriate intervals.

Garden Two

Ordinary seeds are brought from home to plant the garden.

The soil consists of earth from students' family gardens or a school garden.

The garden can be placed in direct sunlight during the day and a place where colder temperatures occur at night.

Only rain water or melted snow gathered by students is used to water the garden.

The garden is fertilized with compost or sheep manure.

• How do the harvests of the gardens compare? What conclusions do the students come to? What are the advantages and disadvantages of irrigation, chemical fertilizers and pesticides? What are some of the alternatives to them which are now popular among organic farmers?

• Deforestation is a problem in most countries. Invite a forestry expert either from an environmental group or a major logging company to visit your class. Prepare questions on forest management for the expert to answer. Plan a field trip to an area suffering from the effects of deforestation.

• Contact a government forestry ministry, major logging company or local tree nursery to request tree seedlings for each student. Students plant their seedlings in an eroded or deforested area of your community. Students follow instructions for planting and caring for their seedlings.

LET'S DISCUSS

• The Land Ceilings Act allows the government of India to take away land from large landowners in return for a small compensation. This land is then redistributed to farmers who have only small plots of land or no land at all. Roleplay a court scene where a wealthy landowner is contesting a case stating that he must give up a certain portion of his land. Students take part of the judge, jury, the large landowner, a landless farmer, their lawyers and witnesses. The jury will decide who gets the land and if ownership is to be transferred, the amount of money the current land holder will be paid for the land.

MEDIA REPORT

• Students are divided into five groups. Each group represents one of the areas discussed in the text.

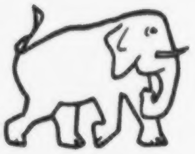
1. Land Redistribution
2. The Green Revolution
3. Deforestation
4. Water Management
5. White Revolution

Each group produces a brochure to issue to small farmers on the topic assigned.

Students decide what information the farmers should have in order to improve their operations.

Students who have access to a computer can produce their brochures on the computer. Others can use a typewriter or print out the brochure by hand. They can add photographs and graphics to illustrate their information where necessary. Completed brochures are duplicated on the school photocopier to give each student in the class a copy. Groups critique each others brochures.

LET'S FIND OUT



• Has your country had to deal with some of the same agricultural/environmental problems as India? Which ones? Compare your country and India using these headings as guides.

- Crops grown
- A comparison of current crop yields
- Types of cattle raised

- Uses of cattle
- Where, when and for what reasons deforestation has occurred
- Results of deforestation
- Programmes to reverse the damage of deforestation.
- Results of deforestation on agriculture.
- Water management problems
- Wells
- Irrigation
- Large Dam Projects
- Alternatives to dams for irrigation water

Industry

POINT OF VIEW

> *I think that the government of India believes that if they're too strict with Union Carbide they will damage the investment climate. I'm not sure that the world multinational community really cares if Union Carbide has to pay the price for its errors in India. If there are profits to be made they'll still go to India to make the profits...*
>
> **– Robert Hager, American lawyer**

- What are multinational corporations? Give some examples.
- What advantages are there to the multinationals setting up operations in developing countries such as India? Disadvantages?
- What are the advantages to India? Disadvantages?
- Do you think the host country needs to exert more control over multinationals? Why or why not?
- What assurances do multinationals need before becoming established in a country? Why?
- Make a list of rules for multinationals setting up operations in third world countries.

HANDS ON

The film industry

- Rent a video of a popular Indian film and watch parts of it in class. Stop the video tape at intervals to discuss the different aspects of the film such as:
  - The traditional roles of the characters.
  - How the plot conforms to the traditional plot discussed in the text.
  - The music – the number of sad and happy songs.

- As a class or in groups write the plot to an Indian movie. In your plot try to illustrate a social or development problem which is ordinarily not part of an Indian film.

LET'S DISCUSS

Tourism in India

- What qualities make a traveller a valued visitor in a country?
- What qualities make the visitor undesirable to a host country?
- As a class brainstorm a list of do's and don'ts for being an appreciated visitor to India. Would this list apply to visitors to your country?
- Is tourism an important industry in your community? What tourism facilities are available to visitors to your community?
- What are the advantages of tourism to a community? Disadvantages?
- How would tourism in your country differ from tourism in India?

Manufacturing

- Which is better for India:

–To import goods from foreign countries?
–To have foreign corporations develop industries in India?
–For the Indian government to develop industries?
–For Indian private business to develop industries?

- In India the growth of which industries would best further the development of low-income groups? Which groups benefit from the growth of the computer software industry?

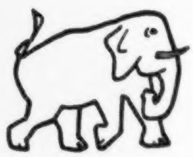
MEDIA REPORT

- Devise a tourism promotion scheme which would help in the development of the people of India in a direction they would choose. Development here means an improvement in standard of living or enabling people to reach their full potential. Decide on the principles and main theme for the promotion. Think about the needs of fishermen, toddymakers, teachers, parents, etc.

With the class in groups each group works on a different type of promotion:

–Tourism Posters
–Television advertising
–Radio advertising
–Magazine advertising

LET'S FIND OUT



- Many children in India work in small manufacturing work shops. What are the reasons these businesses prefer children? Write a report on child workers in India and in your country from the point of view of a child worker.

Cities

POINT OF VIEW

"Life in the crowded conditions of cities has many unattractive features but in the long run these may be overcome, not so much by altering them, but simply by changing the human race into liking them."

–Charles Darwin

- What are some of the undesirable conditions to be found in India's cities?
- Why do you think so many of India's people are still moving to the cities despite the difficult conditions?
- If you moved to an Indian city what do you think would be the most difficult aspect to get to like? Why? What are the advantages of living in an Indian city over living in a village?
- Choose two or three major problems of living in an Indian city. Brainstorm solutions to the problems. Would they be the same solutions for cities in your country? Why or why not?

HANDS ON

- In Indian cities waste pickers recycle many materials. Now many communities in Northern countries have recycling programmes. Have a contest for the best recycling idea for your community. Each student in class can submit one idea. Offer a first, second and third prize. If possible the class takes part in implementing the best recycling ideas.

LET'S DISCUSS

- One definition of development is to improve one's living conditions. People of wealthier more developed countries pay a high price for their development and progress in the toll on the environment, pollution, disease, stress, etc. Think about: packaging, advertising, vehicles, shopping, disposable items.

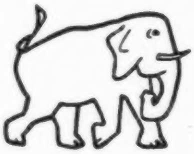
- If every Indian family owned a car and used resources at the same rate North Americans do, what would be the consequences? How can the average North American family cut down on the large amount of resources it uses?
- Discuss how a better standard of living could be achieved for India's city dwellers without following in the footsteps of Western nations.

MEDIA REPORT

- Choose from the people whose life or work is described in the Cities chapter of the text:
  - The waste picker
  - A rickshaw puller
  - The middle-class woman
  - The street child
  - A dabbawallah
- Plan how you would make a video about them. Make up a title for your video. Decide on an interesting opening. Make sure that for each moment of the video you have decided: what is being seen, what is being spoken, what music or sound effects are heard. Illustrate their lifestyle and tell about their hopes and dreams for the future.

Give your video an optimistic ending.

LET'S FIND OUT



- Refugees come to India's cities from many regions. What is a refugee? Make two charts, one for your city or the one nearest you and one for an Indian city. Include in the chart the types of refugees (political , economic, environmental) and the places they come from. Compare the number and types of refugees in the two charts.

What services and provisions are made for refugees in both communities?

Housing

POINT OF VIEW

Jawaharlal Nehru in referring to slum clearance:

> *. . . the lack of accommodation...We have to provide housing for them before we can ask them to vacate...to take them far away means to uproot them from their work. Also, whatever new accommodation might be provided is likely to have a higher rent, even though it might be subsidized.*

- Shelter is a basic human need. What are other basic human needs?

- Lack of accommodation for India's more than 810 million people is a major problem. How do the people of India's cities make up for the lack of land and money to provide shelter for themselves?

- Before and during the "emergency" the Prime Minister's son Sanjay Gandhi had many of the pavement settlements and slums bulldozed. What do you think would be the positive and negative outcomes of these actions? Which do you think outweighs the other, the positive or the negative?

- Why did the first Prime Minister Jawaharlal Nehru say in the above quote that he could never have made the move his grandson Sanjay did?

- What could be done to improve India's housing problem?

- Is there a housing problem in your community? If so what is the problem? Can you think of solutions? Would they be the same as solutions for India's housing problem? Why or why not?

HANDS ON

- Draw and paint or bring to class pictures of different types of housing in India. Categorize the houses as to whether they are urban or rural, and the likely income level of the family (wealthy, middle-class, low income).

- Class members bring spare building materials to class and construct a shelter as might be found in Calcutta or Bombay. What facilities would be needed before people could live in the shelter? Would this form of accommodation be more comfortable in India or in your community? Why?

LET'S DISCUSS

- With the class in groups each group roleplays members of a family whose home has been destroyed either by one of the bulldozing schemes or by a natural disaster. The family must rebuild. Decide in which area of India your family lives and what your income level is.

Hold a family discussion concerning what type of house to build, where to build it and how to finance it. Decide on the building materials and construct a plan for your house—either a drawing or a model.

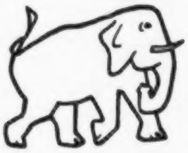
MEDIA REPORT

- Write and illustrate a magazine article on one of these topics:

–Is it a basic human right to live on the streets?
–A proposed "self-help" plan for "improved slums".
–A visit with a family who shows you around their home. It may be an expensive Bombay apartment, a

beautiful old colonial home in Calcutta or a modest traditional rural home. You choose.

LET'S FIND OUT



• On the subject of *My Dream Home*, make up a questionnaire which would show people's priorities as they describe their "dream home". Choose three different ethnic groups in your community. Ask members of the chosen groups your questions. Is their any correlation among people of the same ethnic group? Do their choices indicate how they feel about family and what their priorities are?

Food

POINT OF VIEW

Richly-watered, richly fruited, cool with the wind of the south, dark with the crop of the harvests.

– India's National Song

• Although India's natural attributes are as stated in the national song, many of its people do not get enough calories to eat to maintain healthy bodies. Why do you think this is so. Consider:

- Deforestation with its resulting droughts and floods
- Landlessness
- Cash cropping
- Water Management
- Poverty
- The expanding population
- Hinduism with the caste system's dietary rules
- Politics

• Which of the above factors which lead to malnutrition are the responsibility of the Indian people who are suffering from hunger? In what way are they responsible?

• What can be done so the majority of the people of India can benefit from the richness and fertility of India's land?

HANDS ON

• Invite a person of Indian heritage to join the class in making an Indian dish. One of the staple foods of India is an unleavened round bread called chapatti. This is a recipe for the bread that you might try.

21/4 cups whole wheat flour
1 tsp. salt

11/4 cups water
1/4 cup melted butter

1. Mix the salt and flour.
2. Add water and make a dough.
3. Kneed the dough for five or ten minutes until it is elastic.
4. Cover and let the dough rest for 10 or 20 minutes.
5. Divide the dough into 24 sections.
6. Form each section into a round bun shape.
7. Flatten each round to flat circles.
8. Place on lightly floured board.
9. Roll into thin rounds but do not press hard so that the air will not be forced out of the dough.
10. Do not stack as the dough will stick together.
11. Heat a griddle or cast iron pan over a medium high stove.
12. Cook each chapatti for about one minute until it is a little brown.
13. Brush each chapatti with melted butter.
14. Reheat when ready to serve.

- Bring to class samples of tea. Which ones came from India? Make a pot of each kind of tea and have a taste testing. Have an Indian tea party and serve chapatti with Indian tea. Remember in India tea is served with lots of milk and sugar.
- Bring to class examples of whole spices and herbs used in Indian cooking. Using a mortar and pestle crush each spice and herb. Try to identify each one by the smell.

LET'S DISCUSS

- In India there are many different customs associated with food. Discuss these different customs among:
  - –Hindu castes
  - –Different religions
  - –India's various geographical regions
- Brainstorm the diet of an average North American teenager for one day. Calculate the number of calories in the diet. How does this compare with the average number of calories in the diet of an Indian farmer?
- Does it follow that the person who eats more is healthier? What factors should be taken into consideration when planning a healthy diet?

MEDIA REPORT

• Hold a "Rich and Poor Indian Lunch". The lunch illustrates the differences between India's different income levels. With the class divided into three groups, each group represents a different income level. Ten percent of the class represent the upper class, 15 percent, the middle class and the remainder represent the low-income group.

The table for the high-income privileged Indians can be creatively decorated Indian style. Keeping in mind caste dietary rules, these students may be served many dishes of meat and vegetable curries, rice, dahl, curds, relishes, and a sweet. Indian beverages of choice may be included.

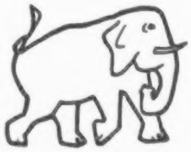
The middle-income group's lunch may be served on the table with plates but eaten with the fingers Indian style. (Remember only the thumb and two fingers of the right hand with the food never going above the second joint.) The menu may be dahl, rice and curds. Tea may be served.

The low income group may sit on mats on the floor. The food is served on a metal plate or on a large clean leaf. Each person gets one chapatti with perhaps a spoonful of curried potato. Pieces of the chapatti are torn off to eat the potato with or the potato is served inside the chapatti which is eaten with the fingers of the right hand. Tea is served.

After lunch each student decides on a way to express themselves about the lunch and the situation which brings about such disparity. They may write a poem, a song, a play, a short story or a magazine article.

When completed and edited, the results can be published in a class magazine.

LETS FIND OUT



• Students each think of a topic related to Indian food or food in India that they would be interested in finding out more about. They can research the topic by interviewing people, researching books, encyclopedias, newspaper or periodical articles. Then write a report on their findings.

Health

POINT OF VIEW

Across the dirt track that bisects the village, a two-wheeled bullock cart is tipped forward on its poles, its bed in the air. A couple of curious children climb into the cart to watch us talk. Another child joins them, then two more. There is one child too many now, and the cart loses balance; it tips abruptly back onto its bed, children spilling out into the dirt.

Too many children for such a precariously-balanced cart: that is what I keep seeing here, and I fear what it could mean for India.

– Douglas Stevens, Commonweal

- India's population of more than 810 million people is growing at a rate of more than one million a month. One sixth of all people in the world are Indian. What factors are contributing to India's rapid population growth?
- What are the effects of this population growth on:
  - The supply of resources
  - The amount of available farm land
  - Employment
  - Providing adequate food
  - Education
  - Health Care
  - Transportation facilities
- What is the impact of having large families on the health of Indian women?
- What impact does India's population growth have on the rest of the world?
- What do you think could make the cart in the above quote tip?
- What could happen if India's precariously balanced cart tips?

HANDS ON

- Imagine India's Ministry of health has set up five health programmes:

1. Vaccination/ Prevention
2. Hygiene education
3. Access to safe drinking water
4. Nutrition
5. Family planning clinics

To run these programmes the country had allotted $100 million. Then one year owing to a big trade deficit, the country could only afford $30 million for the programmes. Cuts must be made.

The class is divided into six groups. Each group represents a programme The members of the group must present arguments to justify why their budget should not be cut.

The sixth group represents the Ministry of Health who must balance their budget.

Each group presents its argument to the Ministry defending its programme and explaining why its budget must be maintained. The Ministry of Health must then give its decision and the reason for it.

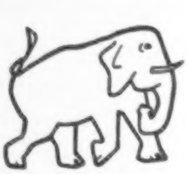
LET'S DISCUSS

- What is the difference between personal hygiene and public health?
- How can unsanitary conditions affect health?
- What are some of the causes of unsanitary conditions in the home, school and public places?
- How can you change people's attitudes to improve personal hygiene and public health?
- If you spent some time in a village in India, what problems would you have to deal with in regard to personal hygiene?

MEDIA REPORT

- Produce a radio or television programme for a rural Indian audience on how modern medicine cures disease .

LET'S FIND OUT



- Diarrhoea is one of the major causes of infant deaths in India. Oral Rehydration Therapy is an important technique now being used. It has drastically reduced the number of deaths caused by dehydration.

Write a report on Oral Rehydration Therapy. Include information on the latest developments now being tested by the World Health Organization (WHO) using cereals as a replacement for water in the therapy.

Education

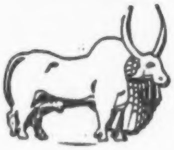
POINT OF VIEW

- *Why Should We Learn to Read? We are poor, very, very poor, but we are not fools—that's how though we are illiterates we are still alive. We tried becoming literate once. We joined the literacy classes, but we felt after some time that we were even more depressed, that our understanding of our situation had not grown at all . . . So we left the literacy class because we are not fools, only illiterates.*

—by Satyen Moitra, New Delhi, India

- What is literacy?
- What are the disadvantages of being illiterate?
- In India what advantages would make it important for women to become literate?
- Why did the women in the poem feel it wasn't worth it?
- What does the author mean when she says, "So we left the literacy class because we are not fools, only illiterates"?

HANDS ON



- Collect quotes and sayings about education. If you can't cut them out, write them out in various scripts. Pin the sayings on a bulletin board. Each day for a week students check the board for new sayings to discuss in class.

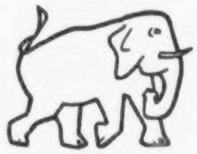
LET'S DISCUSS

- How has education helped you to reach your potential?
- Are you personally and academically as developed as you would like to be for your age?
- In which ways would you like to develop further?
- Could you reach your goal through academic education or more informal instruction?
- What are some of your future goals?
- Does education play a part?
- If you had little or no formal education, what would be your chances of realizing your full potential in your country? In India? In what ways would it be the same in the two countries? Different?

MEDIA REPORT

- Imagine you are a newspaper reporter, you have just covered a speech by the Indian Minister of Education on the topic: How Education In India Can Be Improved.
- Write one of these types of stories on the topic:
  - –A straight news story on the event reporting just the facts (Where, when, why, how, etc.)
  - –An editorial commenting on what was said and giving your opinion
  - –A feature story reporting the facts from your point of view
- Read the stories aloud. How do they differ?

LET'S FIND OUT



- Write a report on one of these topics:
  - Making education more meaningful
  - Computers in the classroom
  - The history of the education of girls in India
  - A development project which would motivate children of low-income families to remain in school longer

Conclusion

POINT OF VIEW

> *If you wish to know something about India you must empty your mind of all preconceived notions. Why be imprisoned by the limited vision of prejudice? Don't try to compare. India is different, and exasperating as it may seem, would like to remain so.... This is the secret of India, the acceptance of life in all its fullness, the good and the evil.*
>
> **– Indira Gandhi**

- Taking Mrs Gandhi's advice and using what you have learned from this study of India, draw a class mural of Indian life.

HANDS ON

- Hold an Indian bazaar at your school and invite the community. For your event choose a large area outside if the weather is expected to be good or a gymnasium or large multi-purpose room. The bazaar is made up of several different stalls exhibiting or selling Indian goods, such as Indian prepared food, clothing, sweets, groceries and handicrafts.

Display stalls could include Stamps and Coins, Travel and Holidays (a local travel agent may be interested in participating), Musical Instruments, The Sikh Religion and Modern Indian Life, Onam Flower Designs.

All of the projects done during the period of studying India are displayed. A television monitor and VCR show any videos that were made. Photographs of the projects are mounted and displayed.

Students learn some Indian songs to sing. Perhaps the school band could play the Indian national anthem. Indian people from the community may have the skills to give a classical dance demonstration and play some traditional classical music.

Students can brainstorm and come up with many different ideas for the bazaar.

LET'S DISCUSS

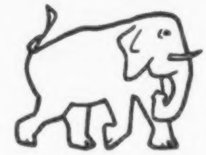
- In groups, students discuss the place in India they would most like to visit. Each group member tries to persuade other members to go to the place they are most interested in going. They can tell about what they would most like to do, see, eat, listen to, buy and take pictures of while there. After all group member make their presentations, the group votes on where to go.

Then each group chooses a member to speak to the class to explain why the group made its decision.

MEDIA REPORT

- Students choose which media they would like to represent and then cover the bazaar in the Hands On section for their media choice.

LET'S FIND OUT



- Find out about sponsoring a development project in India as a class. Think about development projects you learned about in your study of India. Find out which non-governmental agencies have development projects in India.
- You may want to assist in a reforestation project or a programme to increase literacy among girls. Once you have chosen a project, plan how to raise money as a group in your community to contribute.

GLOSSARY

arzal - a class of person of the Islamic faith in India equal to the Hindu Untouchable

atman - Universal Soul in the Hindu faith

atraf - low-born, a class of person of the Islamic faith of India

bhajan - a Hindu religious song

Brahmin - a member of the highest Hindu caste

chach - a nutritious by-product formed when *ghee* is made

chapatti - a round unleavened pan bread

chawl - a low-rise apartment complex with communal washing and toilet facilities

dabba - a lunch pail divided into compartments which stack one on top of the other

dabbawallah - a person who delivers lunches from workers homes to their places of work

dahl - a lentil dish like a thick sauce; main source of protein for many Indians

dharma - the duties of a caste position; the Hindu perception of the essential nature of a person or thing, i.e.: it is the dharma of a stone to be hard, or of a Brahman to study and pray.

dora - community boss or leader

dothi - Indian men's clothing made by wrapping fabric around the waist and between the legs
ghee - clarified butter

haj - a Muslim holy pilgrimage to the city of Mecca

Harijan - "Child of God"; name given by Mohandas Ghandi to people known as Untouchables

hatha-yoga - a Hindu exercise which uses a system of physical exercises for the control and perfection of the body

kachh - short boxer pants worn by all Sikh men

kakkari - the five things that all Sikh men must observe and wear

kanga - a wooden comb carried by all Sikh men

kara - a iron bangle worn by all Sikh men

kirpan - a dagger carried by all Sikh men

kish - uncut hair and beard worn by all Sikh men

lassi - a flavoured yoghurt drink

lungi - a type of sarong or wrap-around skirt worn by Indian men

Memsahib - female equivalent of Sahib

moksha - the highest goal of Hinduism in which the individual achieves union with Atman (God)

pan - betel nut and spices rolled in a betel leaf; used as a digestive

pukka - proper or superior

punkah - a fan which consists of a canvas-covered frame suspended from the ceiling and operated by pulling a cord

puri - a type of deep-fried flat bread

rabdi - a gruel or porridge made from millet flour

raj - government or rule

rajah - hereditary Indian ruler or prince

Rajput - a warrior class who once ruled parts of northern India

roti - unleavened bread

ryotu-kuli-sangham - a farmer's association

Sahib - a form of address used by Indians for British males during the raj period

samskaras - Hindu rituals such as marriage or death ceremonies

sari - Indian women's dress made by wrapping cloth around the body

sati - a Hindu practice in which widows chose to die on the same funeral pyre as their husbands

sepoy - Indian soldier serving in the British Indian Army

sufi - a Muslim mystic

suttee - see sati

thali - a large round metal tray or plate for eating from

varna - social class

yadav - one of the higher low-castes on the caste system

yati - social unit which comprises a sub-caste and which frames an individual's allegiances